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A weekly record of the news, the work, and the thought of the Episcopal Church



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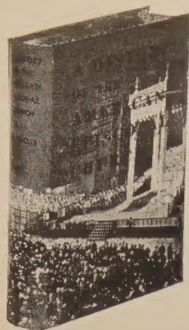
The Rt. Rev. Angus Dun is shown being congratulated by the Presiding Bishop and the Archbishop of York. The consecration was the first of an American in which an Archbishop of York had taken part since the consecration of the second and third American bishops in 1787.

(See pages 9, 16, and 18)

**It Might Have Been
the Holy Spirit**

J. W. Schmalstieg

Page 15



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LETTERS

Workers Needed

TO THE EDITOR: "The WACS and WAVES'll Win the War." But who will win the Kingdom for our Lord? According to a report from the Church Missions House, *very women* are needed to fill vacancies, not to speak of new places which should be needed, and *no candidates or volunteers!* Talk about going to foreign places, right here in Arizona we have a foreign field among a pagan people and we need *three workers*. Who will win the Kingdom while the WACS and WAVES are "winning the War"?

(Rt. Rev.) WALTER MITCHELL,
Bishop of Arizona.

Phoenix, Ariz.

Correction on a Correction

TO THE EDITOR: I note in this week's issue of L.C. (April 23d) on page 13, a correction which you make in the "First Bishop to be Consecrated in Wisconsin by a Presiding Bishop." You state in your "Correction" that Bishop Morris was consecrated at Grace Church, Madison, as Bishop of the Central Zone on February 5, 1920, and therefore, he and not Bishop Wilson was the first. You will refer to page 384 in the 1944 L.C. ANNUAL, number 237, you will find that the Rev. Henry Douglas Robinson was consecrated on March 25, 1908, to be the Bishop of Nevada. Dr. Robinson was consecrated at St. Luke's Church, Racine, by Presiding Bishop Tuttle. Dr. Robinson was warden of Racine College. I was present at the consecration and acted as assistant master of ceremonies with Fr. Blossom who was then rector of St. Luke's Church, Racine. There may be someone who will come up with a correction to this correction, but at any rate Bishop Robinson's consecration was long before Bishop Morris.

(Rev.) L. W. McMILLIN.

Lincoln, Nebr.

The Judgment of the Peace

TO THE EDITOR: As a layman deeply interested in the problems of the postwar world and firmly convinced that we should face these problems realistically, I have read the article entitled "The Judgment of the Coming Peace" by the Rev. Bernard Iddings Bell, D.D., in your issue of February 13th with much interest and considerable misgiving. With due respect to Dr. Bell as a clergyman and a scholar it seems to me that many of the arguments he presents in his article are not based on sound reasoning.

In the first paragraph Dr. Bell speaks of the futility of the use of force. Unfortunately there are anti-social elements that now and then get the upper hand in nations (as is the case today in Germany and Japan) just as there are such elements in our local communities. If such elements must be held in check by local or state police forces, is it not as reasonable to establish an international police force that will enforce peace among those who would be disposed to disturb it and seek aggrandizement at the expense of their neighbors?

To carry Dr. Bell's argument to its logical conclusion it seems to me it would be as reasonable to say we should dismiss our local police forces and depend on good will to keep down lawlessness. Would he have us open our jails and penitentiaries and free those who had been convicted of lawlessness and kept under restraint for the protection of society?

Jesus Himself recognized the need of force when He drove the money changers from the temple. Here was an anti-social element that required something more than words to

stop them in their nefarious activities. Certainly Jesus, who used persuasion to greater effect than any who ever lived would have used it in the case of the money changers had He thought it would be effective.

Dr. Bell cites the prohibition law as proof of his point that an unpopular law cannot be enforced—a fundamental principle of jurisprudence. But, with whom would the law to enforce peace among nations be unpopular? Among the people of the world at large who probably more ardently desire peace than anything else or among that small minority of would-be international gangsters who would disturb it? The law against burglary is probably not popular among gentlemen of that profession and the law against the moonshiner is certainly not in good favor among those who indulge in that illicit practice.

So, it is not a case of the will of the majority but of that minority who would be adversely affected in pursuing their determination to disturb the peace of the world.

If it is true, as we have every reason to believe, that a certain element in Germany having failed twice to conquer the world will start immediately to plan for the next war, once the world has settled back into an attitude of complacency after the peace is won, then have we not a right to take those steps toward suppressing aggression before it begins? Japan is said to have planned for a hundred years' war. That means when she is defeated this time she will probably immediately plan for the time when she will not fail and the next time she may be successful.

We tried leniency toward Germany last time. We loaned her money by buying her bonds (which she afterwards repudiated), in excess, I believe, of the reparations that had been imposed on her. Yet she used this money to prepare for this war, determined as she was on world conquest.

This does not mean that we should pursue an "eye for an eye and a tooth for a tooth" policy toward Germany and Japan. We certainly should punish the war criminals of both countries just as we would punish mass murderers in our own countries. Once both countries are purged of the war-making elements, then we should take steps to see to it that no nation ever again resorts to force to gain its ends.

This war could have been stopped before it began had an effective League been in existence with force behind it to impose the will of the majority of the peace-loving nations. It is highly probable that Japan would never have gone into Manchukuo, Italy would not have attacked Ethiopia, and Hitler would not have marched into the Rhineland had such a force existed.

When Dr. Bell says that "there is temptation for business interests to hope for world profits in a world of forced peace" he overlooks, it seems to me, the fact that the desire for profits to be enjoyed by peace is far less potent among business men than the desire to have their sons and grandsons relieved of the necessity of having to risk their lives in war every generation or so.

Let's face the peace, not with vengeance in our hearts, but with a recognition of facts as they exist—not as we would like to have them. Let us see that all nations be given an opportunity to pursue their own national destinies, so long as they do not trample on the rights of others, working out social and economic problems with justice toward all through international courts set up by international accord backed by force to enforce their decrees if necessary. We have tried everything else in international relationships . . . now let's try a union of democracies. If we must give up some of our rights in international dealings with other nations, is

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STRICTLY BUSINESS

QUICK action on the part of Canon Marshall M. Day not long ago saved the life of one of his acolytes—or at the very least saved him from dangerous burns. Canon Day was in the sacristy of Christ Church, Whitefish Bay, Wis., when he heard a low cry in the choir room, just outside the sacristy door. He opened the door, and there stood Chester Boynton, a server, his cotta ablaze. He had been lighting a taper lighter when flames took hold of his vestments.

Canon Day rushed into the choir room, ordering Chester to throw his hands up over his head. Then he grabbed the cotta and stripped it off over the boy's head. The Canon was in a dangerous situation himself, since his own vestments might easily have taken fire. But as it was, the blazing cotta was stomped out on the floor, and Chester came out of the experience without burns and only a degree or two higher in temperature.

* * *

LINDEN H. MOREHOUSE and I attended Morning Prayer in Canon Day's lovely church in Whitefish Bay, a Milwaukee suburb, last Sunday. It is a very long time since I've been in a church where all the prayer books and hymnals are new. How pleasant it was to open those clean books!

This new church, by the way, has what feel to be the most comfortable wooden pews ever constructed by cabinet makers. The seat and back rest are both "form fitting." I recommend that any church contemplating new pews, study these.

* * *

PETER DAY, acting editor of THE LIVING CHURCH, and the son of Canon Marshall M. and Floy Mallory Day, was elected a director of the Morehouse-Gorham Co., at the annual meeting of the stockholders in Milwaukee. Peter thus becomes the youngest director of the firm.

* * *

THE MILWAUKEE office of the M-G Co. seems like home to me, even after a year. It seems, somehow, never to change. Perhaps that's just because it is so much like Milwaukee itself, which is the smallest big town in the United States, and the nicest. It has gemütlichkeit!

* * *

IF READERS will look on page 10 of this issue they will see in the lower left hand corner of the two-column cut of Bishop Dun's consecration the kneeling figures of Linden H. Morehouse and Peter Day. From this view they will understand why, at the Good Friday service in the Cathedral of St. John the Divine, New York, Linden saw a personal implication in the seventh line of the second verse of Hymn 415 (new).

Leon McCauley

Director of Advertising and Promotion

LETTERS

it not infinitely better than being compelled to send our young men all over the globe to fight for our way of life, against nations that have the advantage of years of preparation while we were asleep? Certainly the peace-loving people of the aggressor nations themselves would be far happier even under a peace imposed on them by force, than under leadership that continually plans for war.

Cincinnati, Ohio.

BRUCE W. BROWN.

Submarine Services

TO THE EDITOR: Ref.: Picture on your format of April 16, 1944 and your article on page No. 7. I wish to state in defense of the chaplains assigned to submarine bases and submarine tenders that Chaplain Brown was not the first and was far from being the first chaplain to hold Divine Services aboard a submarine. I held Divine Services aboard submarines before December 7, 1941, and

until November 15, 1943. I celebrated Holy Communion while under way; held Memorial Services, Christmas Services and Divine Services both morning and evening; and I was not the first one; because Navy chaplains held services aboard submarines with regularity before this war started and after it had commenced; and we have been on war patrols many a time.

Naturally, those of us who served with the Submarine Squadrons are pleased to know that chaplains are still holding Divine Services for that magnificent group of Pig Boat sailors, who go down into the sea in their ships. If it were possible, definite data could be given from the logs of several submarines upon which Divine Services were held. The Navy chaplain serves his men no matter where they go—in the air, on the sea, on land and under the sea.

CHARLES R. PARKER,
Lt. Comdr. ChC, USNR,
Senior Chaplain.

Williamsburg, Va.



BOOKS



JEAN DRYSDALE, EDITOR

The Great Century

A HISTORY OF THE EXPANSION OF CHRISTIANITY. Vol. VI. By Kenneth Scott Latourette. Harper. \$4.00.

With this volume, covering North Africa and Asia, Dr. Latourette continues his survey of the "Great Century." And the survey, as always, is exhaustive. Not only the major efforts are described but every scrap and rag of the minor attempts are duly catalogued; whatever may have been omitted must have been of the most microscopic dimensions. The accuracy of treatment is consistently meticulous; as no statement is made without giving the authority, the pages bristle with footnotes and the bibliography—including only works cited more than once—extends over 28 pages. And all denominational prejudice is rigidly excluded. The Roman Catholic missions bulk large; in his preface Dr. Latourette acknowledges particularly the help he has derived from Roman Catholic scholars, especially the Maryknollers. As regards Anglican missions we can only wish that our activities in China and Japan had deserved more space. Our foremost missionary, Bishop Schereschewsky, receives due and just credit but it is a bit humbling to realize that the highly evangelical but undenominational activities of Hudson Taylor were more fruitful; it is news to some of us that Bishop Cassel's work in West China was undertaken under Taylor's inspiration.

The one criticism to be made on Dr. Latourette's monumental work is that his pages are so crowded with details as to make continuous reading toilsome. This is, however, the lesser fault; the study of missions has suffered too much from impressionistic optimism and Dr. Latourette's superb collection of the exact facts will be the storehouse from which all future writers will draw for many a year to come.

A brief summary and survey is given

at the close of the volume but the full discussion of the "Great Century," with the further progress since 1914, is reserved for the seventh and concluding volume of the series.

BURTON SCOTT EASTON.

Message of 22 Parables

IN QUEST OF A KINGDOM. Leslie D. Weatherhead. Abingdon-Cokesbury. \$2.00.

In this his latest book, Dr. Weatherhead, pastor of the City Temple, London, "tries to interpret Christ's teaching about the Kingdom for modern readers by making the message of 22 parables about the Kingdom of God stand out more clearly for this generation." That he has succeeded in doing so will be no surprise to those familiar with his previous books. He is the fortunate possessor of the gift of simple eloquence and the ability to stimulate thought.

When the writer maintains that "we preachers should follow where He (Christ) has led, study to be simple and light up our message with homely stories taken from the lives which our hearers lead" his advice is based upon his own fruitful experience and unvarying practice.

Apart from all its other merits this book should prove especially helpful to the preacher because of its realistic and intensely human interpretation of the Parables of the Kingdom.

In some few instances where Dr. Weatherhead commits himself to very definite statements on critical and theological questions, there are those who with this reviewer will take issue with his conclusions; but it would be ungenerous to dwell on what, after all, are matters of minor consequence when viewed in relation to the major purpose of this book.

E. AINGER POWELL.

The Living Church

THIRD SUNDAY AFTER EASTER

GENERAL

Churches to be Open for Prayer
When the Invasion Starts

At the moment announcement is made of the invasion of Europe by Allied troops, Episcopal churches throughout the country will be thrown open for people of all faiths to enter and pray.

The Presiding Bishop has suggested this nationwide prayer in a telegram sent to all the bishops of the Church.

Bishop Tucker suggested that prayers be offered for the men engaged in the invasion; for victory; and for a future world order that will assure lasting peace and international justice.

ANGLICAN RELATIONS

The Archbishop is Welcomed

The Archbishop of York was at the Cathedral of St. John the Divine, New York City, three times on Sunday, April 23d. He was the celebrant at the eight o'clock celebration of the Holy Eucharist, to the surprise of the congregation, no announcement of the celebrant having been made. At 11 o'clock, the Archbishop preached to a large congregation, the rain which began early and continued late having had no apparent effect on the desire of the people of the city to hear His Grace. In the evening, he delivered the address at a United Service for the Establishment of a Just and Righteous Peace.

"To us who belong to the Episcopal Church and to the diocese of New York the Archbishop's visit has deep and sacred significance, for he comes to us as the representative of the ancient, historic, Catholic Church of England, and his pres-



IN NEW HAVEN: Dr. Garbett received an honorary degree from Berkeley at the hands of Bishop Budlong. Bishop Gray is at the right.

ence here speaks to us of our spiritual fellowship and unity with the Church of England and with the Churches of the Anglican Communion throughout the world . . ." said Bishop Manning in his address of welcome to the Archbishop of York at the service in the Cathedral of St. John the Divine at 11 o'clock.

" . . . And at this time," he continued, "the historic relationship and spiritual fellowship of the Episcopal Church with the Church of England and the Anglican Communion has special significance, for today our whole nation stands united with Great Britain and the British Commonwealth of Nations in this great world struggle for the very principles of the Christian religion—justice, liberty, and human brotherhood."

"I ask the Archbishop of York to tell our British brethren that we pray that America and the British Commonwealth shall stand always united in full fellowship for the welfare and hope of the world, and that we join our prayer with theirs for the speedy ending of the war with complete victory for the right and the establishment of righteous, just, and lasting peace."

That night over 7,500 people thronged the Cathedral as the Archbishop and the Presiding Bishop entered in a great procession with other dignitaries of the Church. Bishop Oldham of Albany, Bishop De Wolfe of Long Island, Bishop Gilbert,

Suffragan of New York, Bishop Manning of New York, Bishop Littell, and Bishop Campbell were among those in the procession. Many clergy of all Churches were present. Archbishop Germanos represented Archbishop Athenagoras of the Greek Orthodox Church. Bishop Dionisije, of St. Sava's Church, New York City, also attended the meeting.

In his speech the Most Rev. Cyril Forster Garbett declared that there can be no hope of a lasting peace "unless

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CLIFFORD P. MOREHOUSE Editor
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behind it there is the passion and enthusiasm which comes from religious conviction."

He listed as the three immediate problems to be met after the cessation of hostilities, the feeding of starving millions in Europe, the punishment of war criminals, and the complete disarmament of the Axis powers. The more permanent conditions of peace, he added, will call for the political freedom of every nation, economic freedom for all peoples, adjustment of relations between the nations on the basis of justice, reductions in armaments, and the setting up of an international agency to govern relations between nations.

"Against international coöperation," Dr. Garbett said, "there will be ranged the opposing forces of national pride, greed, and hatred; and sectional jealousies and interests. They will be overcome only by the power of a still stronger motive. The great aim of the Christian Church must be to bring individuals and societies to accept the Lordship of Christ."

Stressing the importance of measures to feed starving peoples after the war, the Archbishop said:

"It may be necessary for years to help these people in a fight against hunger. Both in your country and mine, we may have to accept food restrictions long after the guns have ceased firing. We who are Christians must lead the way in educating our peoples to accept gladly this sacrifice for the sake of our brother men who have had to pass through almost unimaginable sufferings."

The "sterner duty" of punishing the war criminals must also be faced by the Allies in the interest of a permanent peace, Dr. Garbett stated, adding: "If ghastly crimes of murder and torture are allowed to pass unpunished, the sense of justice in the heart of civilized men will be shocked. If the victorious Allies decided to ignore these criminals, mob violence and private vendettas would make Europe unsettled for many years to come."

Endorsing "wholeheartedly" the Six Pillars of Peace issued by the Federal Council of Churches, Dr. Garbett stressed the need for an international organization to preserve world peace, but said the real problem is how such an agency can be made effective. He declared: "I doubt if it is wise to attempt now to draw up a blue print for a comprehensive international organization. This no doubt will come in time. Its shape, nature, powers will emerge as the result of failures and experiments. What I am clear about is that the future peace of mankind, the peace of the world for many generations to come will depend at first upon the closest coöperation between the three greatest of the Allies, the United States, Russia, and the British Commonwealth."

NEW HAVEN

During the week preceding, the Archbishop had spent one well-filled day, April 20th, in Hartford, Conn., first as the guest of Yale University, then of Bishop Frederick G. Budlong of Connecticut. He arrived early via sleeper, his first experience in that American institution, and addressed students and faculty at Dwight Memorial

Chapel, later receiving the honorary degree of Doctor of Sacred Theology, in the Berkeley Divinity School Chapel.

In the afternoon he attended a reception given by the dean and faculty of Berkeley Divinity School, Bishop Budlong of Connecticut and Mrs. Budlong, Bishop Gray, Suffragan of Connecticut and Mrs. Gray, Dean Lawrence Rose of the Divinity School, and Mrs. Rose, received the guests and presented them to the Archbishop.

In the evening the Archbishop addressed a congregation of nearly 2,000 which packed Trinity Church, an overflow congregation of several hundred hearing the

tribution to make to society but it can't do this if it is not free."

The Archbishop then spoke of various kinds of freedom—freedom from fear, freedom from want, freedom of religion, freedom from ignorance.

Declaring that the state must use its power to safeguard and increase the freedom of the individual, the Archbishop stated, "I can see no way of protecting the freedom of the smaller nations than by the larger nations, the United States, Great Britain, Russia, and China, meeting together in agreement to protect these smaller states. As members of the family of God we must help one another."



Acme.

IN WASHINGTON: The culmination of the Archbishop of York's visit to the nation's capital was his participation in the consecration of Bishop Dun (left). [See page 9].

address via public address system in the Center Church next door.

He spoke on "Freedom," asserting that the only perfectly satisfactory answer to the question, "Why should man be free?" is the Christian one, which comes from the Christian conception of what man is. God is not only King but Father. Therefore He cares for those whom He created and calls us to be His sons. He endows us with talents and gifts to use in His service. Man cannot fulfill this purpose if he is not free.

Because we believe in the Fatherhood of God, the Archbishop said, we Christians believe in the right of the individual to freedom. "What is true of the individual is true in a somewhat different way of the nations. Each has its particular con-

"Freedom of the individual and of nations always carries with it responsibility," the Archbishop said. "Man is responsible to Almighty God; nations are also responsible to Almighty God, and we in our lives are equally responsible to Almighty God. We freedom-loving people have been called in the providence of God to suffer in the cause of freedom. We must seek to build up a new order, a new society in which the individual and the nations seek to find in God their true end."

Bishop Budlong welcomed the Archbishop to New England and officiated at the service. Bishop Gray, Bishop Dallas of New Hampshire, and the Rev. C. Lawson Willard, rector of Trinity Church, New Haven, with 65 clergy from the diocese of Connecticut, were in the pro-

session, as well as clergy from other communions in and around New Haven.

VIRGINIA

April 11th and 12th Dr. Garbett had made an unexpected visit to Virginia. The Presiding Bishop and Bishop Goodwin accompanied him on a tour of the city of Richmond. At the diocesan headquarters he met informally the Episcopal clergy of the city, who were deeply impressed by his graciousness and strong simplicity of manner. Afterwards, he visited St. Paul's Church where General Robert E. Lee and President Jefferson Davis worshiped during the War Between the States, and St. John's, the mother church of Richmond, where Patrick Henry made his liberty or death speech.

PUBLIC AFFAIRS

Food for Europe

By unanimous action on April 17th, the House of Representatives passed a resolution urging the administration to send food to the other countries in Nazi-dominated Europe as is already done so successfully in Greece.

This follows the passage in the Senate on February 15th of Senate Resolution 100 without a dissenting vote.

According to Dr. Howard E. Kershner, Chairman of the Temporary Council on Food for Europe's Children, careful study preceded this Congressional action to make sure that relief to children could be controlled as not to aid the enemy. Experience in Greece and France has proved this. Dr. Kershner goes on to state: "The passage of these resolutions is in line with the known attitude of State Department officials. Unanimous action in both Houses of Congress certainly would not have been possible unless favored by the Administration. A recent nation-wide Gallup Poll has shown overwhelming public sentiment in favor of child feeding. Hundreds of thousands of petitions, resolutions, and individual letters have been sent to Washington urging that the children be saved. Stirring editorials have appeared throughout the secular and religious press of the country. Organized labor, the official bodies of all religious faiths and almost every means of expressing public opinion have demonstrated that in this matter the American people retain all of their historic interest in humanitarian and spiritual values."

Urges Immediate Action

Towards World Organization

Immediate practical steps to initiate the nucleus of a general world organization envisaged by the Moscow Declaration and the Senate Connally Resolution are urged in an appeal to the President, Congress, and the people of the United States by 1,251 prominent non-Roman clergymen and laymen from every state in the union.

Such international organization, they said in a statement, is needed now "to promote unity of political and diplomatic decision by the principal United Nations and consistency with such aspects of the

moral laws as have been proclaimed by the Atlantic Charter and other declarations of the United Nations."

The signers pointed out that both the Moscow Declaration and the Connally Resolution recognized "the necessity of establishing at the earliest practicable date a general international organization," and expressed the belief that the time is at hand when a concrete beginning should be made.

They emphasized that if international organization is to achieve a just and durable peace, "it must from the beginning be planned to become universal in membership and curative and creative in purpose."

SIX PILLARS

The Six Pillars of Peace enunciated a year ago by the Commission on a Just and Durable Peace are subscribed to by the signers as the political propositions that are essential to the creation of a peace based on moral law. The commission, headed by John Foster Dulles, was instituted by the Federal Council of the Churches of Christ in America, with a constituency of 25,000,000 persons.

Churchmen signing the statement include: Bishops Porter of Sacramento; Stevens of Los Angeles; Budlong of Connecticut; Gray, Suffragan of Connecticut; Dun of Washington; Barnwell of Georgia; Walker of Atlanta; Kirchhoffer of Indianapolis; Fenner of Kansas; Nichols of Salina; Lawrence of Western Massachusetts; Creighton of Michigan; Lewis of Nevada; Gardner of New Jersey; Ludlow, Suffragan of Newark; Washburn of Newark; Davis of Western New York; Gilbert, Suffragan of New York; Oldham of Albany; Hobson of Southern Ohio; Remington of Eastern Oregon; Dandridge, Coadjutor of Tennessee; Seaman of North Texas; Moulton of Utah; Van Dyck of Vermont; Goodwin, Coadjutor of Virginia; Rev. Messrs. W. Byrd Lee, John P. Craine, Merrill J. Yoh, Shirley H. Nichols, John H. Parke, John B. Whiteman, Elmore M. McKee, W. Payne Stanley, Robert C. Batchelder, Corwin C. Roach, Alexander C. Zabriskie. Among the laymen who signed the statement are: Clifford L. Samuelson, Peter Day, Margaret M. Sherman, Dorothy Stabler, and John Milton Potter.

Other signers of the statement are: Metropolitan Antony Bashir, Archbishop of the Syrian Orthodox Archdiocese of New York and all North America; Dr. Samuel McCrea Cavert, general secretary, Federal Council of Churches; J. F. Dulles; and Dr. Harry Emerson Fosdick, Riverside Church, New York City.

Bishop S. H. Gapp, president, Governing Board of the Moravian Church; the Rev. L. W. Goebel, president, Evangelical and Reformed Church; Dr. Rufus Jones of the Society of Friends; Dr. Charles Clayton Morrison, editor, *Christian Century*; Dr. Reinhold Niebuhr, professor, Union Theological Seminary; the Rt. Rev. G. Bromley Oxnam, Methodist Bishop of Boston; Dr. William Barrow Pugh, stated clerk, Presbyterian Church, USA.

The Rev. Joseph C. Robbins, president, Northern Baptist Convention; the Rev.

Ralph W. Sockman, New York; Dr. Luman J. Shafer and Dr. Walter Van Kirk, secretaries of the Commission on a Just and Durable Peace; L. A. Weigle, dean, Yale University Divinity School; and Amy Ogden Welcher, president, United Council of Church Women.

STATEMENT

The text of the statement follows:

"We, the undersigned, believe that the time is at hand when a concrete beginning should be made to realize the Moscow Declaration and Connally Resolution which recognized 'the necessity of establishing at the earliest practicable date a general international organization. . . .' We need now at least the nucleus of such a general international organization in order to promote unity of political and diplomatic decision by the principal United Nations and consistency with such aspects of the moral law as have been proclaimed by the Atlantic Charter and other declarations of the United Nations.

"If, however, international organization is to serve its purpose of achieving just and durable peace, it must from the beginning be planned to become universal in membership and curative and creative in purpose.

"We subscribe wholeheartedly to the affirmation (Six Pillars of Peace) of the Commission on a Just and Durable Peace, instituted by the Federal Council of the Churches of Christ in America, that not only must there be 'the political framework for a continuing collaboration of the United Nations,' but that 'such collaboration should, as quickly as possible, be universal.'

"We also believe, with that Commission, that the international organization which is established, should not have merely the task of seeking physical security but responsibility to deal regularly with conditions which contain the seeds of future war. It should be designed to seek the change of treaty conditions which may develop to be unjust and provocative of war; to bring within the scope of international agreement those economic and financial acts of nations which have widespread international repercussions; to promote the attainment of autonomy as a genuine goal for dependent peoples; and to assure for people everywhere a regime of religious and intellectual liberty.

"We appeal to the President, the Congress, and the people of the United States to work vigorously for practical steps which will initiate such an organization."

Asked Influence to Insure

World-Wide Religious Freedom

A plea to the government to exert its influence to insure legal provisions for religious freedom by nations throughout the world was presented to Secretary of State Cordell Hull by three representatives of the non-Roman forces of the country.

The spokesmen were Dr. Samuel McCrea Cavert, general secretary of the Federal Council of the Churches of Christ in America; Dr. Glenn P. Reed, of the

Foreign Missions Conference of North America; and Dr. O. Frederick Nolde, professor of Christian Education, the Lutheran Theological Seminary, Philadelphia, Pa.

Declaring that "states should assure their citizens freedom from compulsion and discriminations in matters of religion," the statement urged that provisions for religious freedom be incorporated in treaties and agreements "into which our country may enter looking toward the promotion of world order."

INTERCHURCH

German Missionary Journal Pays Tribute to Dr. Paton

A tribute to the late Dr. William Paton, British secretary of the Provisional Committee of the World Council of Churches, appears in the *Evangelische Missionszeitschrift*, organ of the German Missionary Society.

"Protestant missions throughout the world," the German Church publication states, "lost in Dr. Paton one of their most prominent representatives. The German Protestant missions collaborated with him in a spirit of mutual confidence. Even in wartime, he made it a special concern to help German missionary efforts bear fruit for the world mission as a whole, and again and again, with remarkable clarity and courage, he took a stand for the right of the German missions to continue their work in freedom."

THE PRESS

Church Editors' Annual Meeting

Concerned over the lack of adequately trained religious journalists, the Associated Church Press, representing editors of non-Roman publications throughout the United States and Canada, at the annual meeting in Chicago, April 18th to 20th, appointed a committee to study methods of training men and women for religious journalism.

Headed by Dr. Guy Emery Shieler, editor of the *Churchman*, the committee includes T. Otto Nall, managing editor of the *Christian Advocate*; Dr. William B. Lippard, editor of *Missions*; Dr. W. M. Rochester, editor of the *Presbyterian Record*; and Louis Minsky, editor of Religious News Service.

Highlights of the three day convention, which heard discussions of problems facing religious publications, included a featured address by Dr. Charles Clayton Morrison, editor of the *Christian Century*. "The Church," said Dr. Morrison, "is discovering its gospel and its mission." It is awakening to a sense of its unique responsibility for the character of civilization; it is discovering that the resources for discharging this responsibility are inherent in its own gospel. The Church is becoming aware of its independence from political and secular control and is awakening to the reality and depth of its own unity.

Asserting that "a great religious movement is awakening in America today,"

Dr. William F. McDermott, former religion editor of the Chicago *Daily News*, urged a new type of evangelism which would revolve around the family and stress religion in the home.

In a session devoted to peace planning Dr. L. J. Shafer warned Church editors against "utopian thinking" on the post-war international situation.

Associate secretary of the Commission for a Just and Durable Peace of the Federal Council of Churches, Dr. Shafer said the Churches, while continuing to promote their high ideals, "must be satisfied with less than a perfect peace," and counselled religious bodies to support proposals which "move in the direction of true international collaboration."

Other featured convention speakers were Dr. Roy L. Smith, editor, the *Christian Advocate*, Chicago; Leland D. Case, editor, the *Rotarian*, Chicago; Dr. Jacob Payton, Washington; and Dr. Guy Emery Shieler.

Dr. Poteat Urges Training In Religious Journalism

The task of the future will be to train men in religious journalism, radio, and television for the approaching new age, and for the rebuilding of Christianity, declared Dr. Edwin McNeill Poteat of Cleveland in his inaugural address as the third president of Colgate-Rochester Divinity School.

Churchman Award

Bernard Baruch has been chosen to receive the *Churchman* Award for 1944 in a nation-wide poll conducted among members of the *Churchman* Associates and representative leaders of Church, industry, and the professions. Dr. Guy Emery Shieler, editor of the semi-monthly independent journal, announced in New York.

The award is given each year to one who has rendered distinguished service "in the promotion of goodwill and better understanding among all peoples."

An authority on economic affairs, Mr. Baruch headed the War Industries Board in World War I and is now special adviser to Office of War Mobilization. He will be the sixth recipient of the award, given Eleanor Roosevelt in 1939, William Allen White, 1940; Wendell L. Willkie, 1941; Franklin Delano Roosevelt, 1942; and Madame Chiang Kai-shek, 1943.

New Director

At the annual meeting of the stockholders of the Morehouse-Gorham Company, held in Milwaukee on April 22d, Peter Day, acting editor of THE LIVING CHURCH, was elected to the board of directors. Others on the board include Linden H. Morehouse, Clifford P. Morehouse, Philipp A. Fey, and Harold C. Barlow. Herman Hake, before his death on November 17, 1943, was also on the board.

ARMED FORCES

Bishop's Brother Killed

The Rt. Rev. Walter H. Gray, Suffragan Bishop of Connecticut, has received word that his only brother, William Cole Gray, was killed March 27th in the Middle East, while serving in the U. S. Army Air Corps.

More Prayer Books to Be Printed

The supply of Prayer Books for Soldiers and Sailors will soon be replenished, according to an announcement from the Army and Navy Commission. The demand for these little books has been so heavy that the supply was reaching the point of exhaustion and the undertaking of a new edition had to await special permission from the War Production Board to use additional paper for this purpose. That permission has now been secured and the Army and Navy Commission states that the Church Hymnal Corporation, which publishes the Prayer Book for Soldiers and Sailors in behalf of the Commission, is going to press immediately with a new edition.

So far, approximately half a million copies have been distributed and it is stated that the demand seems to be increasing.

Ministry to Returning Service Men

Baltimore, Md., has been selected as the site of the national conference on the ministry of the Church to returning service men and women, May 17th and 18th, it was announced in New York by Marion J. Creeger, executive secretary of the Christian Committee for Camp and Defense Communities, who is serving as chairman of the conference's steering committee.

The conference, called to consider the problems and needs of demobilized members of the armed forces, is sponsored by the International Council of Religious Education, the Federal Council of Churches, the Home Missions Council, and the United Council of Church Women.

HOME FRONT

OPA to Grant Churches

"Hardship Rations"

Churches "that have done all they could to save oil but have nevertheless run out of oil for heating or hot water" will be able to obtain "hardship rations," according to an announcement from the Office of Price Administration.

Extra allotments will be issued by local War Price and Rationing Boards but only when it is proved to the board that the church has taken all precautionary measures to prevent running out of oil, and only after the OPA district director determines that the oil supply in the area is sufficient to care for the larger demand.

Churches, the OPA said, are being considered on the same basis applied to the issuance of rations to householders.

Consecration of Bishop-Elect Carruthers Planned

The Presiding Bishop has taken order for the ordination and consecration of the Rev. Thomas Neely Carruthers, Bishop-elect of the diocese of South Carolina.

The consecration service will be held at Mt. Philip's Church, Charleston, S. C., on May 4th at 10:30 A.M. The Presiding Bishop will be consecrator, with Bishop Maxon of Tennessee, and the Rt. Rev. Albert S. Thomas, retired, as co-consecrators. Bishop Quin of Texas will be the consecration preacher.

Dr. Dun Becomes Washington's Fourth Bishop

By LEWIS T. BOYNTON

★ It was Will Rogers, we think, who said that if one does not like the weather in Washington—"wait awhile." Several thousand people in the diocese of Washington awoke on the long-expected day, Wednesday, April 19th, to find a cold, dreary rain. Perhaps they thought of Will Rogers' wise remark but they knew

the consecration of the Very Rev. Angus Dun, D.D., S.T.D., as the fourth Bishop of Washington could not "wait awhile" and no one could do anything about the weather. The rain made it necessary to abandon the out-of-door procession and made loud speakers to carry the service to an expected overflow on the lawns of the Cathedral Close unnecessary. Nevertheless those eager to witness a great spiritual and historic event began to arrive at an early hour. Long before the time set for the opening of the Cathedral doors hundreds of people representing "all sorts and conditions of men" stood under the shelter of the transept approaches waiting to gain an early entrance and by half past nine practically all of the seats were occupied. If there had been twice as many seats they would also have been filled before the service began.

Watching the throngs taking their places, and noting their serious reverence for the place and the occasion, one felt that something more than a desire to witness a stirring drama was drawing them to the "House of Prayer for All People." One thought of the spirit of a great crusade or some more modern revival of religious fervor—whatever may have been

the direct cause it is true that there was some unseen spiritual pull drawing 2,500 Christian souls seeking to spend two and a half hours in a great outpouring of prayer and praise.

We took our seats in the Great Choir half an hour before the time—10 o'clock—set for the beginning of the solemn liturgy of the "Laying on of Hands" which would clothe a priest of the Church with all the profoundly serious rights, duties and powers of a bishop who would carry on in unbroken line from the Apostles.

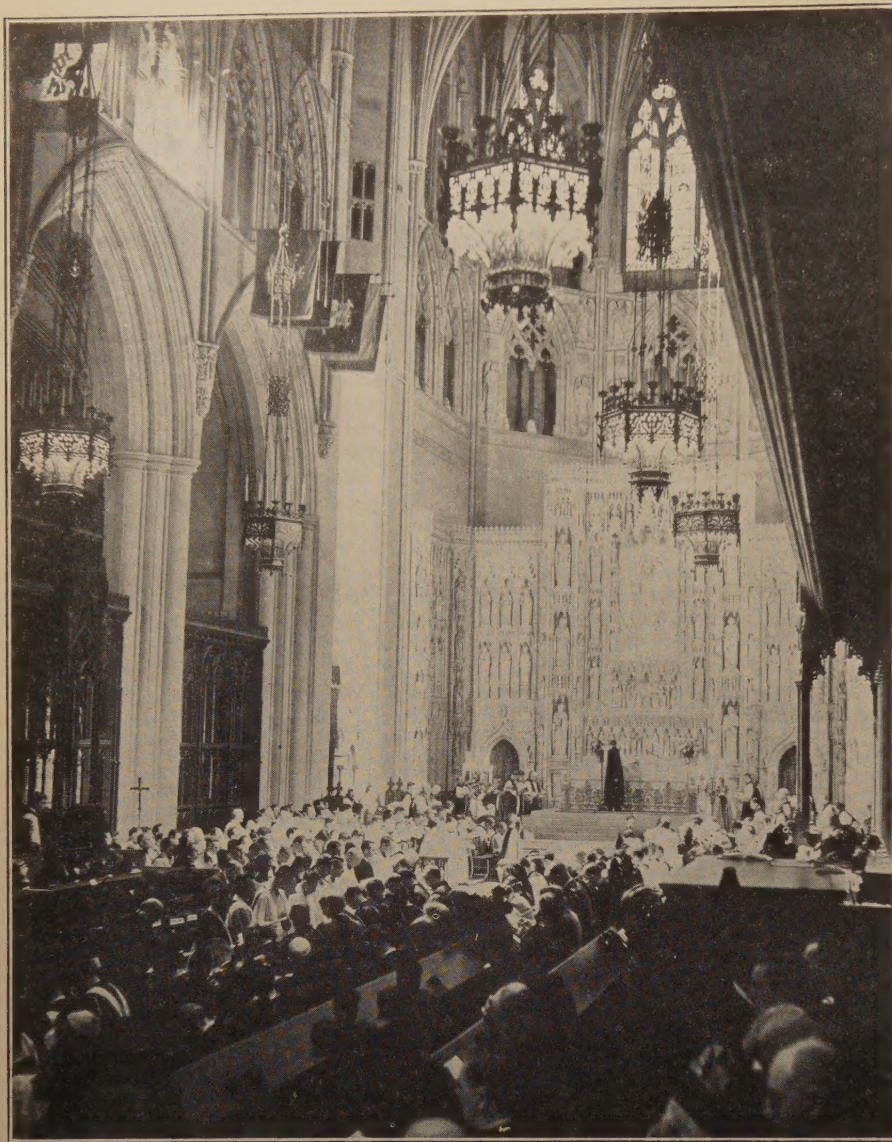
For many weeks the Cathedral staff has been perfecting plans for this complex and lengthy service. The ushers are doing a splendid job. These well-trained and efficient men, with marked courtesy fitting the Cathedral, are directing people to their allotted seats. Every detail has been worked out; there is perfect order.

Guests are now rapidly filling the stalls of the Great Choir where we are fortunate to be seated. Directly across from us we see the Bishop-elect's family: Mrs. Angus Dun, their two sons, both in uniform, Angus Dun, jr., of the Army Chaplain's Training School at Harvard University, with Mrs. Dun, jr., and Alan Dun, third year medical student at Har-



WASHINGTON CONSECRATION: Dr. Dun sits in the crossing as Bishop Sherrill delivers the sermon.

Press Association.



Acme.

"ALMIGHTY GOD, UNTO WHOM ALL HEARTS ARE OPEN . . ." *The consecration was integrated into a celebration of the Holy Eucharist.*

ward; two sisters of Mrs. Angus Dun, sr., Miss Alice H. Pew, of Salem, Mass., and Mrs. Harriet Garfield, of Cambridge, Mass.; Dr. Dun's brother and sister-in-law, Mr. and Mrs. Henry W. Dun, and their daughter, Eleanor, of Kansas City.

Near them we see Mrs. Freeman, widow of the late Rt. Rev. James E. Freeman, D.D., third Bishop of Washington, thinking undoubtedly of the scenes enacted at the consecration of her husband 20 years ago. Mrs. Freeman is accompanied by her daughter, Mrs. Raymond L. Wolven.

Not far away are Lord and Lady Halifax. Madame Frances Perkins, Secretary of the Department of Labor, is escorted to her seat and near-by are Mr. Justice Roberts, Mr. Justice Jackson, Mr. Justice Reed, Mr. Justice Frankfurter, and Mr. Justice Douglas, of the Supreme Court of the United States.

We are told that several representatives of the diplomatic corps are present, particularly from Canada, Australia and New Zealand.

While we are waiting we look up at the vaulted ceiling and the triforium. In

addition to the beautiful stained glass windows with their Gospel sermons, we think of the significance of the flags, one for each State in the Union—one country—one God.

THE PROCESSION

Precisely at ten o'clock the procession enters through the North Transept from the crypts while choir and congregation begin the hymn "Jesus shall reign where'er the sun" and proceeds to the crossing, the choir stalls, and the sanctuary, the Bishop-elect taking his seat in the center aisle of the crossing.

Leading the procession is the Cathedral crucifer flanked by two acolytes each carrying a lighted candle. Then comes the Cathedral choir of men and boys, a guard of honor composed of men in the service bearing the flags of the United States, the District of Columbia, the State of Maryland, and, as a compliment to the Bishop-elect, the flag of the Commonwealth of Massachusetts. Lay members of diocesan organizations and candidates and postulants of the diocese follow. Representa-

tives of local universities, Cathedral schools, and theological seminaries have their places in line in this section of the procession, followed by ministers of other Churches and the clergy of the Orthodox Churches, the latter in colorful robes.

For 20 minutes we watch the participants in this colorful and impressive procession pass and take their places in the nave, the chancel, choir and sanctuary. There is pomp and ceremony, flashes of purple, red, white in robes and vestments but with it all there is an atmosphere of simplicity and a truly spiritual pageant.

The second section is now entering, preceded by a verger and the flag of the Episcopal Church. Then come the clergy of the Church other than those of the diocese of Washington—104 of them, followed by the president of the House of Clerical and Lay Deputies, and the deans of theological seminaries.

The next section, headed by a flag bearer carrying the Cathedral banner, is entering. Leading is the Cathedral verger, then follow the members of the Cathedral chapter, members of the standing committee of the diocese, representatives of the National Council, and those who will later read the testimonials. Led by another flag bearer carrying the diocesan banner come two marshals and the clergy of the diocese, 92 in all, also the honorary canons of the Cathedral.

The most conspicuous part of the procession is now approaching. Leading is a crucifer carrying the Cross, two marshals, then the Primate of Iceland, the bishops of Orthodox Churches, the registrar, 36 bishops of the Episcopal Church, the participating bishops, the Bishop-elect with his attending presbyters, the presenting bishops, the co-consecrators, the Primate of England and his chaplain, the Presiding Bishop and his chaplain.

During the procession, choir and congregation sang familiar hymns—"Once to ev'ry man and nation," "We come unto our Father's God." The impressive thing about the singing of these hymns, it seemed to us, was the whole-hearted manner in which that large gathering of 2,500 people raised their voices as a token of their part in an event so full of spiritual meaning.

There is now a moment of profound silence—all eyes are turned toward the

President's Congratulations

PRESIDENT Franklin D. Roosevelt, vestryman of St. James' Church, Hyde Park, N. Y., sent the following telegram of congratulations to the Rt. Rev. Angus Dun, D.D., on the day of his consecration:

"Let me add my sincere felicitations to those of your many friends on the day of your consecration. Behind you are many fruitful years dedicated to the preparation of others for holy orders. Before you lies an ever-widening field of opportunity in which you can continue to exert a strong and even greater influence on the Nation as a whole."

High Altar where one tall figure stands in the center before the Cross, robed in simple vestments. The Most Rev. Henry St. George Tucker, D.D., S.T.D., LL.D., Presiding Bishop, is about to begin the service of Holy Communion. His voice carries with clear distinctness to every corner of the vast edifice through the aid of well placed microphones and loud speakers as he begins the Collect: "Almighty God, unto whom all hearts are open, all desires known, and from whom no secrets are hid; Cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love thee, and worthily magnify thy holy Name; through Jesus Christ our Lord. Amen."

The Cathedral choir sing the ninefold Kyrie eleison, and after the special Collect has been said, Bishop Gilbert, Suffragan of New York, reads the Epistle taken from I Timothy 3:1—beginning "This is a true saying, If a man desire the office of a bishop, he desireth a good work."

The choir having sung the *Gloria Tibi*, Bishop Scarlett of Missouri reads the Gospel, taken from St. John 21: 15, at the close of which the choir sings the *Laus Tibi*.

When 2,500 people arise and say the Creed there is a feeling that each and every one of them is speaking from conviction and reaffirming his faith and trust in God.

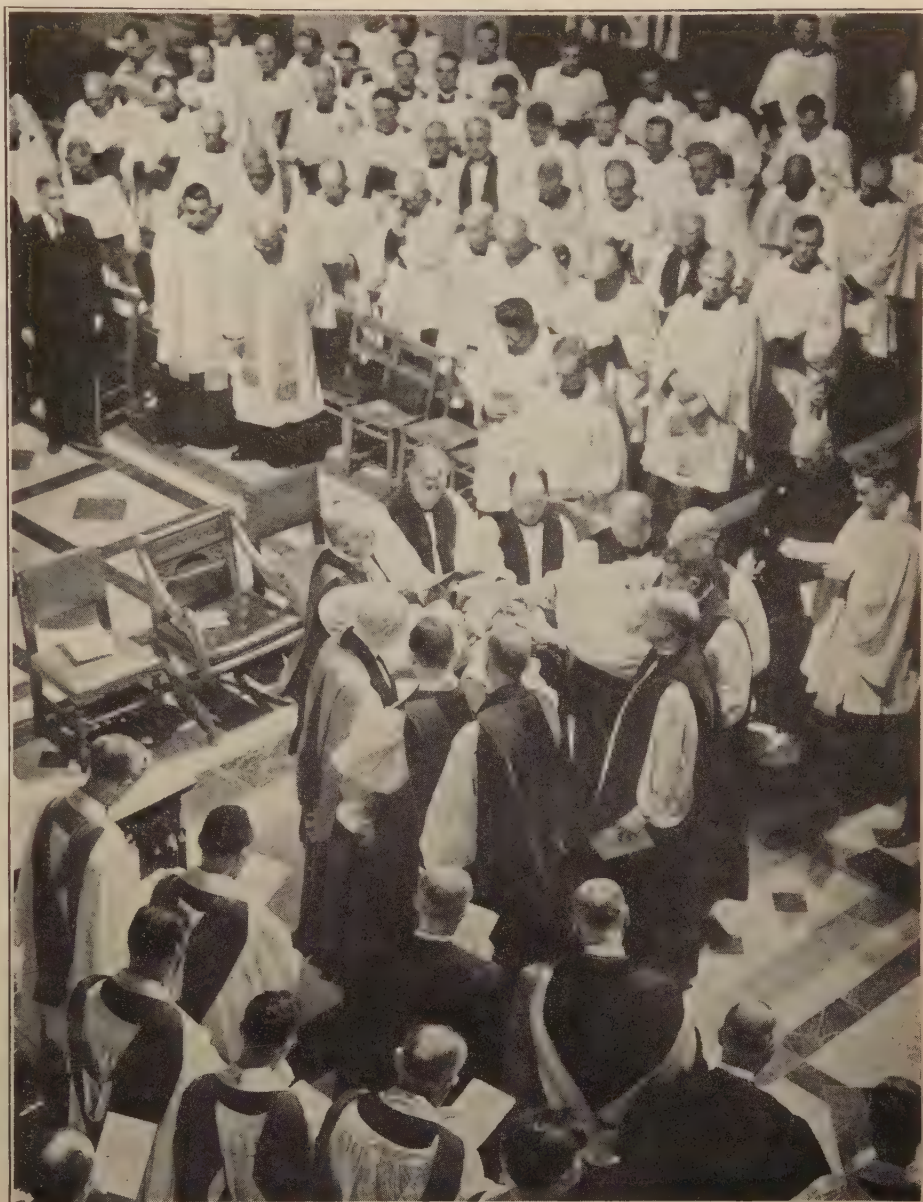
Before the sermon there is another hymn, "He who would valiant be" and again it is inspiring to hear the resounding strains of song coming from the hearts of the congregation.

BISHOP'S CHARGE

The head verger is now escorting the preacher, Bishop Sherrill of Massachusetts, to the Canterbury Pulpit. Just below the preacher and a little to his right sits Dr. Dun, the Bishop-elect. Turning to Dr. Dun, at the end of his sermon [see page 16], Bishop Sherrill says:

"My Brother:

"Those of us who know you will realize with what deep regret you leave the special work of training men for the ministry of the Church. Because this is so vital in your eyes, I feel certain that in this new office you will find many opportunities to further this same great cause. Out of



Press Association.

THE CONSECRATION: The clergy stand with bowed heads as the Presiding Bishop declares: "Receive the Holy Ghost. . ."

years of study and of teaching, fundamental truths of the Word of God have laid hold upon you and you care deeply that these truths be applied to the Church and to the world. With simplicity, steadfastness, and sympathetic understanding you will labor to this end. Again, those of us who know you appreciate your genuine pastoral insight and care. Clergy of many points of view, parishes and missions will find in you a wise counsellor and friend. You will strive to make the Church in this diocese a fellowship, which is the body of Christ. Perhaps I can best express our prayer for you today in the familiar words of the prayer for the alumni of the school you have served so well and so long. We pray that God will grant unto you the spirit of wisdom, that you may teach His people His eternal truth, and the spirit of holiness, that you may go before them and lead them into His everlasting Kingdom."

A dramatic incident follows the sermon. As choir and congregation join heartily

in singing the hymn "Triumphant Zion, lift thy head," the Bishop-elect, as yet only a priest of the Church, attended by his presbyters, the Very Rev. Charles Taylor, jr., the successor of Dr. Dun as dean of the Episcopal Theological School, Cambridge, and the Rev. John M. Burgess, rector of the Church of St. Simon of Cyrene, Cincinnati, walks from the crossing through the choir and up to the gate of sanctuary.

The Bishop-elect is now standing before the Presiding Bishop, who is seated within the sanctuary, facing him. It is a picture—the Jerusalem Altar in the background, with all its meaningful symbolism, brilliant with lighted candles, grouped around it one-third of the House of Bishops, and nearly 200 priests of the Church. One can sense by the stillness of the congregation that the great moments of the service are approaching. Now two bishops step forward, Hobson of Southern Ohio, and Peabody of Central New York. They are the presenting bishops. In unison they say:



Harris & Ewing.

VISITING BISHOPS: The Primate of Iceland and dignitaries of other Churches were in the procession.



THE INSTALLATION: The new Bishop is seated in his chair in the choir. The cathedral is unique in that it also has a chair for the Presiding Bishop.

Press Association.

"Reverend Father in God, we present unto you this godly and well-learned man, to be ordained and consecrated bishop."

Then following the demand on the part of the Presiding Bishop, the testimonials are read: The Certificate of Election by Ogle R. Singleton, secretary of the convention of the diocese of Washington; the Canonical Testimonial, by Charles F. Wilson, chancellor of the diocese of Washington; Evidence of Ordinations, by the Rev. Edward Gabler, secretary of the standing committee of the diocese; the Consents of the standing committee, by the Rev. Franklin J. Bohanan, D.D., president of the standing committee of the diocese; and the Consents of the Bishops, by the Rt. Rev. Noble C. Powell, D.D., Bishop of Maryland.

Now we are listening to the first words spoken in the Cathedral by him about to be consecrated. In response to the question of the Presiding Bishop, Dr. Dun, in a clear, distinct voice carrying deep conviction, says: "In the name of God. Amen. I, Angus Dun, chosen Bishop of the Protestant Episcopal Church in the diocese of Washington, do promise conformity and obedience to the Doctrine, Discipline, and Worship of the Protestant Episcopal Church in the United States of America. So help me God, through Jesus Christ."

The Presiding Bishop bids the prayers of the congregation for the Bishop-elect, and Bishop Lawrence of Western Massachusetts leads the Litany, the whole congregation making the responses.

A pause, the moment is tense—all eyes are fixed on the Presiding Bishop, seated in his chair, the tall figure of the Bishop-elect, vested as yet only in his rochet, standing before him.

"Are you persuaded that you are truly called to this ministration, according to

the will of our Lord Jesus Christ, and the order of this Church?"

All hear the response and feel the sincerity in the clear diction of the Bishop-elect who, still standing, facing the Presiding Bishop, replies:

"I am so persuaded."

And so on through question and answer until now the choir is singing a quiet and poignant setting of "God be in my head, and in my understanding," while Dr. Dun, assisted by his attending presbyter, puts on the rest of the Episcopal habit.

The Bishop-elect kneels before the consecrator and the ancient hymn *Veni Creator* is chanted by Bishop Peabody, the choir and entire congregation making the responses.

The attention of everyone is now focused on the central figures of the great drama enacted for the first time in Washington Cathedral. Gathered about the Bishop-elect and reverently placing their hands on his head are ten Bishops of the Church. Attention is focused particularly on the Archbishop of York, in scarlet convocation robes, who has taken his place with the other nine Bishops in a circle about the Bishop-elect. The Presiding Bishop is speaking:

"Receive the Holy Ghost for the office and work of a Bishop in the Church of God, now committed unto thee by the imposition of our hands; In the Name of the Father, and of the Son, and of the Holy Ghost, Amen. And remember that thou stir up the grace of God, which is given thee by this imposition of our hands; for God hath not given us the spirit of fear, but of power, and love, and soberness."

The three principal consecrators are: The Presiding Bishop, Bishop Sherrill of Massachusetts, and Bishop Tsu of Kunming, China. Acting with them as co-

consecrators are: the Most Rev. and Rt. Hon. Cyril Forster Garbett, D.D., Archbishop of York; Bishop Scarlett of Missouri; Bishop Gilbert, Suffragan of New York; Bishop Powell of Maryland; Bishop Lawrence of Western Massachusetts; Bishop Hobson of Southern Ohio; Bishop Peabody of Central New York—10 in all.

Angus Dun is now the fourth Bishop of the diocese of Washington and is being escorted to the Bishop's stall where he is formally installed by the Canon Chancellor, the Rev. Charles W. F. Smith.

We note during a pause in the ceremony a significant feature of the consecration.



Harris & Ewing.

BISHOP DUN: The new diocesan departs with his attending presbyters, Mr. Burgess and Dean Taylor.

When the Archbishop of York placed his hands on the head of Dr. Dun it was the first time since 1871 that an English diocesan bishop had participated in the consecration of an American bishop, the former instance being when the Bishop of Lichfield took part in the consecration of Bishop William Bell White Howe, October 8, 1871, when he became Bishop of South Carolina. And it was significant, too, that a Bishop from China, our ally in the Far East, should play an even more conspicuous part in the consecration.

The service of Holy Communion is now resumed. After the Doxology, following the offertory, the entire congregation lifts up its voice in a verse of the National Anthem. It is a thrilling moment—we are dedicating our beloved country to God.

With the Presiding Bishop as celebrant,

The Living Church

the Holy Communion continues. First to receive is the Presiding Bishop; then Bishop Sherrill, who assists him in administering the Sacrament to the Archbishop of York, then to Bishop Dun, then to the other bishops in attendance. Now comes a significant moment. The family of Dr. Dun having gone to the altar rail, are the first to receive the Sacrament from the hands of the new Bishop.

The greatest service ever held in Washington Cathedral is drawing to a close. Bishop Tucker, standing alone before the High Altar like a patriarch of old is giving the blessing: "The peace of God, which passeth all understanding, keep your hearts and minds in knowledge and love of God, and of his Son Jesus Christ our Lord; and the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always. Amen."

The intensely serious expression of the new Bishop gives way to a radiant smile as the first note of the recessional sounds.

New Bishop of Eau Claire

The Rev. William Wallace Horstick, who was elected the second Bishop of Eau Claire on the seventh ballot at a special convention at the Cathedral in Eau Claire, Wis., April 18th, was born in Pennsylvania in 1902. He graduated from Nashotah Seminary in 1929, and received his B.D. from Nashotah in 1941. After serving as curate at the Church of the Re-

BALLOTING FOR BISHOP OF EAU CLAIRE														
Election, April 18, 1944														
	1st		2nd		3rd		4th		5th		6th		7th	
	C	L	C	L	C	L	C	L	C	L	C	L	C	L
R. D. Vinter	4	17	3	17	3	14	3	13	1	12	0	4	0	1
V. Hoag	1	10	1	11	1	10	1	5	1	1	1	1	1	1
P. A. Paris	1	..	2	..	2	..	2	..	..	..	..	..	..	..
W. W. Horstick	2	..	1	2	2	1	1	3	7	13	8	26	8	36
G. L. Hill	0	10	1	7	0	8	..	3	..	9	..	7	..	..
J. O. Patterson .....	..	8	..	12	..	16	..	20	..	17	..	17	..	21
A. Heyes .....	..	2	..	..	..	..	..	..	..	..	..	..	..	..
R. Ortmyer .....	..	7	..	7	..	11	..	16	..	6	..	4	..	..
L. S. Olson .....	..	4	..	4	..	..	..	..	..	..	..	..	..	..
H. C. Whitmarsh .....	..	2	..	..	..	..	..	..	..	..	..	..	..	..
Votes cast	8	60	8	60	8	60	8	60	8	58	8	59	8	59
Necessary to elect	5	31	5	31	5	31	5	31	5	30	5	30	5	30

deemer in Chicago for two years, he was called to the rectorship of Trinity Church, Aurora, Ill., where he has been since 1931.

In the diocese of Chicago Fr. Horstick has been a member of the Diocesan Council and of the Department of Church Extension. He is dean of the Southern Deanery. Under his guidance Trinity parish in Aurora has made splendid progress during the past 13 years.

He is a member of the Masonic Lodge, the Elks' Club, and the Exchange Club, and has been active in many civic affairs in Aurora. Fr. Horstick is married and has three children.

At the convention on April 18th there

were eight clergy eligible to vote and 60 lay delegates. Beginning with a 9 o'clock celebration of the Eucharist followed by breakfast in the parish house, the Council met to establish the salary and the budget.

After dinner in the parish house, nominations were received, and a recess was called before the first ballot. Nominations covered a wide ground, but the first ballot reduced the number to nine. Recesses were called several times to give the delegates an opportunity for discussion.

Fr. Horstick has announced his acceptance of the election, subject to the approval of the standing committees and the Bishops of the Church.



Harris & Ewing.

"TO ALL THE FAITHFUL IN CHRIST JESUS THROUGHOUT THE WORLD, GREETING." The Archbishop of York sets his seal to the document attesting Dr. Dun's consecration as a Catholic Bishop. Dr. Fitzgerald supplies sealing wax. Bishop Peabody is at the right.

ENGLAND

Dr. Temple Urges Hungarians To Aid Jews

Dr. William Temple, Archbishop of Canterbury, has issued a message to the Hungarian people asking them to help Jews and "all people persecuted for racial and religious reasons in Hungary."

Report of the Archbishop's Commission for Ministry Training

The broadening of training given candidates for the ministry and the establishment of a central college of advanced study for the whole Anglican communion, as well as an interdenominational college in connection with the British Council of Churches and the ecumenical movement, are recommended in the booklet, *Training for the Ministry*, the final report of the Archbishops' Commission of the Church of England. In this brochure it is emphasized that ordination is to a ministry in the Church Universal, and therefore a common basic training is advocated for the home and the overseas Churches, greater interchange of students, and as the standard of overseas colleges rises, the partial training in them of men from the home country for overseas work.

The scheme in general aims at developing greater powers of spiritual leadership and producing a clergy who from their training are more in touch with social, industrial, and rural life, and more familiar with modern scientific and secular thought and able to bridge the gulf between the presuppositions of the ecclesiastical world and those of ordinary men. Specifically, the Commission proposes that regional committees of selection, to include laymen of wide experience, be set up for large areas. It proposes to extend the course of training by a year for all ordinands, with an additional term's training in teaching.

In order to take advantage of university teaching and to enable the staffs of the theological colleges to give more time to the study and teaching of those subjects in which they are most skilled and interested, it is recommended that many of the existing detached colleges be moved to university centers, and it is further advised that new colleges be opened in the universities. The Commission suggests that a director of training be appointed in every diocese, to advise and keep in touch with the ordinands while they are in training and three years after ordination. And furthermore, it is suggested that "refresher" colleges be established for the Provinces of Canterbury and York.

More active recruiting is advocated in schools and universities, but with care that there should be no disguise of the fact that the call is to a life of difficulty and sacrifice. The Commission advises coöperation with the Free Churches in the establishment of faculties of theology in the universities, as well as closer coöperation with the Student Christian Movement in the

life of those universities and the association of ordinands with missionary campaigns during vacations.

In a final word the Commission urges that the proper training of the clergy should be a first charge on the resources of the Church.

Easter Day in London

Easter Day in London found thousands of American servicemen of all kinds crowding the churches of the city, according to a letter received from Col. C. G. Irish, AUS.

About 4,000 officers and enlisted men attended the Sunrise Service held in Hyde Park, at which the Bishop of London was the preacher. Grosvenor Chapel in the Mayfair section was the scene of a particularly impressive Easter Mass, which was celebrated by Lt. Col. E. R. Carter, jr., who is rector of St. Luke's Church, Richmond, Va., and is now serving as deputy theater chaplain, E.T.O. He was assisted by Fr. Pearson, vicar of Grosvenor Chapel and Captain John Arthur, U. S. Signal Corps, who served the Mass. Among those attending the service were Lt. Gen. John C. H. Lee, deputy theater commander, E.T.O., and the officers of his staff, a large number of enlisted men, WACS, and Red Cross workers. The choir of Central Base section, composed entirely of enlisted personnel sang a program of Easter music, including the Hallelujah Chorus.

The Anglican churches in the central part of London have been most coöperative in loaning their buildings for the use of the American forces, according to Col. Irish, who says, "the facilities so kindly furnished by our fellow Churchmen of the Anglican communion are greatly appreciated." Regular weekly services are held each week in St. Mark's Church, the Church of the Annunciation, and Grosvenor Chapel by three chaplains of the Episcopal Church.

Stress Need for Combatting Ignorance in Religious Matters

Need for combatting the "appalling ignorance" of the masses regarding matters of religion was emphasized during the 16-day evangelistic "Faith for Our Times" campaign conducted by Anglican and Free Church leaders at the Royal Albert Hall in London.

Out of 100 men asked to recite the "Our Father," only 70 could add anything to the first few words, Frederick P. Wood, chairman of the revival campaign, declared. He added that not one of 50 girls submitting to a general knowledge test for the service forces knew what Easter meant, while a factory girl asked the same question remarked, "What's it in aid of?"

The attendance at the evangelistic meetings was described as "impressive." Large numbers were present at lunch hour meetings at fashionable St. Peter's Church in the West End and at the City Church of St. Peter's at Cornhill.

CANADA

"Conversations on Unity"

"Conversations on unity" have been held by the Church of England in Canada and the United Church of Canada, it is announced by the Most Rev. D. T. Owen of the Anglican group and the Rt. Rev. J. R. P. Slater, moderator of the United Church General Council.

"A reunited Christendom" is the ultimate aim of the conversations, they said. A general invitation was extended last September to "the Christian communions of Canada" by the general synod of the Church of England to consider steps toward unity.

"We have made a beginning," declared Archbishop Owen. "No action is contemplated by either communion without every opportunity being given for free discussion throughout the communions concerned, and then only, in our case, by the general synod in public session."

"Our people may be assured of two things," said Dr. Slater. "First, the atmosphere is altogether encouraging, and in a matter of this kind atmosphere is vital. Second, neither communion proposes for a moment to disregard the principles or the heritage of the other."

Talks have been limited to these two Churches, Dr. Slater stated, "because nobody else has as yet invited us, and we have had no opportunity to invite anybody. But at the general council we may hope to have a resolution put before us, as wide and as generous as that which was passed by the general synod."

SWEDEN

Nazi Newspaper Denounces Primate For Favoring Soviet-Finnish Peace

Archbishop Erling Eidem, primate of the Swedish Lutheran Church, has been denounced by *Aftenposten*, Nazi-controlled newspaper in Oslo, Norway, for his "organized lying campaign" in favor of a Soviet-Finnish peace.

In an editorial captioned, "Archiepiscopal Heart-Bleeding," the paper charges the Swedish Church leader, a frequent Nazi target, with having betrayed "his people's conscience and his bishop's cross" in recent pronouncements regarding Finland.

DENMARK

Congregation to Present Vicarage To Kaj Munk's Widow

As a tribute to the late Kaj Munk, militant anti-Nazi clergyman, who was assassinated last January, the Lutheran congregation at Vedersøe, Denmark, is raising funds to purchase the local vicarage and present it to the widow and children of their former pastor, according to a Swedish newspaper dispatch reported to the Office of War Information in Washington, D. C.

It Might Have Been the Holy Spirit

By the Rev. J. W. Schmalstieg

Chaplain to Episcopal Students, Bucknell University

AS THE old Quaker said to his wife, "Every one is queer but me and thee, and sometimes I think thee's little queer." There is a common delusion that the Old Quaker was wrong, and that once a set of facts has been established, everybody will draw the same conclusions from them. But we do not all reason in the same way, or even think in the same way. Therefore the same set of facts may lead two different people to two very different conclusions. A devout man watching the cure of a disease by means of sulfathiazole remarks upon the wonders which God has wrought, while an agnostic watching the same cure is impelled to reverence for the conquests of man over an alien universe.

Dr. John Sutherland Bonnell (in his article in the *Churchman*, November 1, 1943, entitled "We Must Advance or Perish") seems to believe that everybody in the Episcopal Church who believes in three-fold orders as that Church has preserved the same *must* believe that there never was anything else in the history of Christianity. He infers that we who believe that this order is integral to Christianity today *must* of necessity find it used by our Lord and His apostles immediately, or else not believe in it at all.

Now I would be the last to question the fact that many men reason in this way. Dr. Bonnell seems to feel that this is the way in which his Presbyterian brethren reason, for he writes: "The Presbyterian Church has always believed that its ministry is equally valid with any order in the Christian Church today and it finds in the New Testament and in history ample verification of Apostolic sanction." Yet actually he would condemn all such reasoning by the blunt statement that we need to regain the position of the Apostolic Church, which he describes in this fashion: "The spiritual organism that had pulsed with vigor and vitality in the Apostolic Age had become hardened into an organization concerned most of all with its own security." Personally I believe that he argues rightly in believing that it was security, and defense of itself which eventually stiffened the organizational spine of the Church.

But I am not sure those of us who defend the three-fold orders which developed for reasons of security are concerned quite so simply with the preservation of the security of the orders themselves. No doubt there are many who are. No doubt there are many among us who reason in the same way about the three-fold orders that Dr. Bonnell says the Presbyterian Church reasons about its two-fold orders. But there are some of us who would agree utterly with all that he quotes from Canon Streeter's *The Primitive Church*. Undoubtedly during the first hundred years of Christianity the Church was an organism alive and grow-

ing, changing its organization to meet changing needs. For reasons of security, for the preservation of its nature as itself at that time, it adopted the three-fold orders everywhere rather than in a few places. It was in this fashion undoubtedly that the three-fold order became universal. Now some of us believe that it has not yet been shown that any better things for this organism called the Church has yet appeared.

ANGLICAN ORDERS

We recognize, even, that our own Anglican ordinal and canons show traces of all three major types of Church orders. No candidate for orders may be ordained without the consent of a congregation to which he belongs at least technically. This bows to the independent system. No candidate for the priesthood can be ordained except that other priests (or presbyters) present him to the bishop and also lay their hands upon him. This gesture, at least, shows traces of the idea that the presbyterate co-opts into itself. Yet we also require that a bishop perform all of these ordinations. Our own ordinal then preserves traces of the very condition of which Canon Streeter and Dr. Bonnell speak. But recognizing that this existed in the organism of apostolic days, and was changed for reasons of security, does not make us wish to revert to apostolic days, or believe that we *must* or even *should* change again now. For this which eventuated might possibly have been the work of the Holy Spirit. At least this is what some of us feel.

Nor am I cold to the fact that perhaps we are being asked to take up a new challenge of the Holy Spirit to move into new things. Possibly that is true. But I find the argument used here, the argument of a reversion to apostolic conditions, peculiarly weak. This is not because I have not the highest respect and admiration for the work of the Apostolic Church, but because I am not sure that we will improve the frog by taking it back to the tadpole stage, as though we had learned nothing from the first hundred years of Christian history and the efforts the Church then made for the security of its life and teaching.

For consider the same scholarship which has produced Canon Streeter's *The Primitive Church* and its pronouncements on the New Testament. I think that it would be safe to paraphrase Canon Streeter and say of the Canon of the New Testament: "Whatever else is disputable, there is, I submit, one result from which there is no escape. In the Primitive Church there was no single Canon of the New Testament laid down by the apostles. During the first hundred years of Christianity, the Church was an organism alive and growing—changing its organization to meet changing needs. . . . But perhaps the

greatest obstacle is the belief—entertained more or less explicitly by most bodies of Christians—that there is some one Canon of the New Testament which alone is primitive, and which, therefore, alone possesses the sanction of apostolic precedent. Our review of the historical evidence has shown this to be an illusion."

Who today shall say whether it was a right judgment of the Church, when for reasons of security, she fixed limits to the canon of the New Testament? Perhaps a horrible error was made in leaving out works like the first and second Epistles of Clement to the Corinthians, the Shepherd of Hermas, and the Gospel of Peter. Certainly there are many today who would wish that the Revelation of John and the Epistles of Peter had been eliminated. Perhaps it would be wise for us to insist upon going back to apostolic days and refusing to canonize *any* of these books unless they can be shown to be direct from the apostles themselves. I myself would regret the disappearance of the four gospels, and the practical reduction of the New Testament to the best attested parts of the Pauline corpus, but by the reasoning of Canon Streeter—or rather by the reasoning which is used on Canon Streeter's historical conclusions, I might be forced to do exactly that. From the third to the 15th centuries there was no better reason to accept one than the other. One accepted the New Testament as one accepted the orders of the Church—on the authority of the organism to develop for its own security under the Holy Spirit of God. Perhaps the judgment of the Church regarding the Canon of Scripture was no better than it was concerning the three-fold orders.

And consider where this line of reasoning might lead us. It might lead us to believe that the Gospel of St. John, written at such a late date, does not represent our Lord at all. Perhaps those words attributed to Him by St. John are most unrepresentative: "By this shall all men know that ye are my disciples, if ye love one another." Perhaps He never said, "I am the way, the truth, and the life." Perhaps He is better represented by the words, "I am not sent but to the lost sheep of the house of Israel," which our earlier evangelist St. Matthew has recorded.

EPISCOPACY VS. PRESBYTERIANISM

It is no mere deadly reactionism that makes me question whether we should break with the past regarding Holy Orders. It is a question rather of whether there was not some good reason why the Church adopted episcopacy finally rather than presbyterianism, perhaps a reason unclear to us today, but which might become clear, if we were to adopt it. Undoubtedly one of the reasons that there are not as many varieties of Anglican churches—all independent of each other—

as there are, let us say, Presbyterian, or Baptist, or Lutheran, is because of our episcopacy. It is the episcopate, not as a prelacy reigning over the Church, but as a representative of fatherhood in the family of God that keeps the editors of the *Churchman* and the *Holy Cross Magazine* both within the Church. Perhaps the function of episcopacy is not clear, even to those of us who defend it. At least it has a long and honorable history which should give us pause before we thrust it aside lightly.

Do not mistake me. I know what the

wrong use of episcopacy has been, among past prelates of the Church. I know what Dr. Bonnell means when he speaks of an organization concerned most of all with its own security. Such is no right reverend fatherhood in God, I am sure. But the abuse does not disprove the use. I know what the wrong use of the Canon of Scripture has done. I know what horrible things have resulted from the misreading of the Revelation of St. John. I know that the New Testament has been perverted, misinterpreted, and misused in a thousand ways. Bruce Barton used the Gospels to

prove that our Lord was only a better sales manager and advertiser than other men. No wonder he called the book *Thou Shalt Have a Man Nobody Knows*.

I think we might save time and energy on all sides, if we would recognize that some of the arguments that appear and reappear on both sides may wear the garment of liberalism and scholarship, and still not be liberalism and scholarship. After all, we are all a *little* queer, and even a devout believer in Holy Order may not be either an ignoramus or a reactionary. He *might* be a perfectionist!

“Now Ye Are the Body of Christ”

Sermon at the Consecration of the Bishop of Washington

By the Rt. Rev. Henry Knox Sherrill, D.D.

WE ARE met to share in the service of the consecration of a bishop. As we proceed, there will be heard words proclaiming the great truths of the Gospel. There will come before us constant reminders of the long life of the Christian Church and the story of successive generations of saints, evangelists, and heroes. In this cathedral, on this deeply significant occasion, we feel the reality of the presence of the living God. It would be easy to think and to speak solely of the glory of God, of His goodness and mercy, of the comfort and peace which come from fellowship in the blessed company of faithful people. It is a temptation to shut the doors as of an upper room and so to forget for the moment the stern and tragic realities of the world in which we live. There are times when such relief and release are essential. But here we are consecrating a leader in the Christian Church. A leader must be prepared to face the facts, the discouragements as well as the opportunities of his times.

The Church, St. Paul declared, is the body of Christ. It is not my intention to elaborate this familiar statement. I only wish to emphasize what the physical body of Christ faced in obedience to the will of God. That body was driven by the Spirit into the wilderness to fast. That body had nowhere to lay its head. That body was set steadfastly to go to Jerusalem to face danger and arrest. That body was crucified on the cross. The Church, we say, is the body of Christ. Is the servant above His Master or the disciple above His Lord? To be truly the body of Christ, the Church of Christ can expect no sheltered or favored position. The Church must live so dangerously, so sacrificially that the Master can once again say “This is my Body which is given for you.”

TURNING POINT

It is essential that we understand that fact today. There are epochs in history which seem to be turning points, when decisions are made and roads chosen which determine the course of human events for generations. It is admittedly difficult to view dispassionately and to evaluate one's own time, but everything points to the stern fact that we are in such an era.

I am not thinking alone of the winning or losing of the war. I am thinking even more of the character of the world which is to be.

Our situation is too well known to need detailed description. There is no East and West in one sense, for modern invention has made the twain meet. Everything, from physical boundaries to men's hopes and fears, is in a state of flux. With clashes of nations, colors, and races there are cruelties and hatreds. Also we may be thankful there are noble deeds of high sacrifice. Above all, there is an unutterable longing on the part of untold millions for the new and finer day which, please God, some day will dawn. It is not a comfortable, but a dangerous world. The Church cannot and should not escape the common trial by fire. Too often Christian people are inclined to live in a paradise of wishful thinking which overestimates the influence of the Church and minimizes the difficulties we confront. We are prone to lack discipline and determination because when we are with Church people and groups we become complacent. Surely now any sane view both of the Church and the world should stir us to the realization of the magnitude of the task before us. Is the Church merely an agreeable association without vital impress on our times, or is the Church the body of Christ who gave His life? May it not be true that we are living in a period of time when the fulness of time may have come again?

Certainly we are at one in the conviction that Christ has a message and a life for our day. Surely we must proclaim that His Gospel is applicable to our social order. But it is not enough to preach and to resolve: it is essential that the Word become flesh, that there be a true body of Christ in an individual and corporate life which will determine the course of history.

WORLD FAMILY

Let us apply this to some of the pressing questions before us. I imagine that most of us would agree that the greatest need, beyond the immediate winning of the war, is the establishment of what, to avoid political terms, we may call a world family of nations. Only on the basis of such international understanding and coöperation

can world peace be maintained and a more equitable and stable world order be established. There can be no debate as to Christ's teaching as to the brotherhood of man, not as a political slogan, but because all men are the children of a heavenly Father. From the point of view of Christianity, isolationism of an individual, a nation, or a race is a spiritual heresy. God was not isolationist when He so loved the world. The Church has never been isolationist in sending out missionaries to the four corners of the globe. I am not speaking in terms of any one scheme of world organization, but of the general spiritual objective to which the Church is committed, as the servant of Christ. It is to be hoped that from the fellowship of the Church will come inspired and determined men and women who will work out and support the definite means of achieving this objective.

This calls for more than sermons and resolutions; it demands attributes of mind and of heart. Above all, there must be a unique quality of life within the Church. The missionary cause is not a work of supererogation, not trying to force our way of life upon someone else. Missions means the sharing of the best we have, the truth of God in Christ, and then living in a fellowship with God which transcends all barriers of nationality. We may evolve all kinds of international machinery which is necessary, but which will be bound to fail if formed only for reasons of fear or of selfish security. There must be the spiritual motive and life. We may be grateful to God and to thousands of known and unknown missionaries that in almost every land, yes including Japan, there are those who count themselves members of the Christian Church. There are difficulties and tensions which will continue. But here the Church can be the body of the Christ who draws all men to Himself.

Along the same line, there is the whole problem of race relationship, a question not peculiar to the Far East or India, but one which confronts us at home with immediate and pressing necessity. Again the Gospel note of brotherhood rings clear and strong. There cannot be the slightest question as to Christ's way of lovingkindness which is more than justice. To be realistic it is impossible to ignore the per-

anxieties, the fears and the prejudices which so often tie our hands and confuse our heads. I am not here proposing any definite radical solution. I am saying that there is a matter which deeply concerns the Christian Church, which is intimately connected with the practice of the religion we profess. Again it is not a question of pronouncements and of programs, though they have their place, so much as it is a matter of life within the Church. Are we in truth a fellowship in which God is no respecter of persons? The Church is called upon to set an example, to create a spiritual atmosphere in which brotherhood can grow.

ECONOMIC AND SOCIAL ORDER

Let us take our economic order. There are those who uphold the theory that here certainly is no concern of the Church. But others more realistic see that the material and the spiritual are not so easily separated. I learned long ago when I was chaplain in France that it is hard to pray when you are unbearably cold. The Church's interest in the social order is to see that there is a proper environment so that the spiritual life of men may have the chance to live and develop. In our cities we know that slums, with their bad housing, produce crime. There are slums equally in rural areas where poverty results in ignorance and in evil and where the life of the Spirit has indeed small opportunity. The Church cares for all men irrespective of their station, but the Church should have an especial care for those who through circumstances beyond their control are oppressed by surroundings which destroy opportunity.

But for a much broader reason the Church must be concerned with the social order. We live in a period of complexity, when great social forces carry the individual along a current which he is unable to control. The war is the supreme, if not the only, example of this. Millions of people who had nothing to do with the policies of nations or of statesmen have been uprooted and sent to far distant places by the exigencies of the times. What is true of war in lesser degree is true of business, of labor, or of any of the great social organisms of today. Certain individuals of special gifts or of heroic proportions may for a time seem to breast the tide, but for most people it is frankly an impossibility. The spiritual life practically is conditioned to a tremendous degree by the framework in which it is set. Christianity does not claim that the Christian life is easy or ever will be, but the Church must strive to see, unless religion is to be the possession of the few, or unless Christianity return to the catacombs or the deserts, that the average man lives in an environment in which he has a fair chance to practice the teaching of the Master. The world cannot remain one quarter Christian and three quarters pagan; for a house divided against itself cannot stand, as the present tells us in suffering. Once again this is not a matter of statements or of resolutions. It is the matter of the common life of us all within the Church. Have we such a consciousness of the presence of God, of the impelling summons of the Christ, that from our churches will go industrial leaders, states-

men, economists, laborers, farmers, men and women of every walk of life who in the name of Christ are champions of a more Christian social order?

THE CHURCH

Let us come to the Church. Here is perhaps the most distressing fact of all. The Church which St. Paul stated to be the body of Christ is a divided and broken body. Under these circumstances how can the Church preach unity to nations and men? The familiar answer is too true to be lightly turned aside, "Physician, heal thyself." At a time when the forces of evil are so strongly entrenched, when men and women are longing for clear and convinced Christian leadership, there are divisions in the very family of Christ. At a time when the trumpet should give a clear and certain note, there are many trumpets and the notes not in harmony. No words can effectively describe the unhappy effect of this upon average humanity, non-Christian as well as Christian. I realize full well that this is a somewhat brutal simplification of the situation. There is the long history of the Church which has caused this condition. There are prejudices to be overcome and wounds to be healed. On the other hand, we must not forget the real progress which has been made in the greater coöperation of the Churches. But what has been accomplished is infinitesimal to what must be done. I know many of the tensions and difficulties, but this cause cannot be ignored, on the lower ground because of plain ordinary common sense, on the higher, because who can doubt what is the will of Christ? I am not suggesting a colorless, regimented uniformity, or a mere theoretically conceived union, but a deep and overpowering unity of the Spirit. Again it is not a matter of words, which we use so often, but of the character of the Christian fellowship and of the vision we have of the glory of God. Let the Church be the body of Christ.

THE BISHOP

It may seem strange to some that I have not touched upon the special responsibilities and opportunities of the episcopate. I assure you that I have not forgotten them. They are implicit in all that I have said. A bishop has the privilege of

being a pastor to clergy and people. He has upon his mind and heart the spiritual care of all the churches. He has important administrative duties, but they are insignificant compared to the quality of his spiritual vision and his leadership. This is involved in every act, whether it be the direction of candidates for the ministry, conferences with clergy, wardens, and vestrymen, visitations for confirmation, or contacts with the community. With humility and yet with persistent courage he must strive to keep the Church true to her Master, or else the salt will have lost its savour.

The bishop is also a missionary. If one may reverse the figures, he cannot be content to minister alone to the one within the fold; he must reach out to the ninety and nine who in our world have not realized the implications of Christian discipleship. The bishop must not be insistent upon his authority and position and rights, as such. The Church is not a club with certain officers and with the purpose of mutual help and comfort. The Church is a living, militant missionary force, glad to spend and be spent, not careful of Her own prerogatives, even Her own life. Nothing which is human can be alien to Her purpose. The bishop should be the exemplar of this truth.

Perhaps the noblest fact in our day is that millions of men and women everywhere are giving themselves without counting the cost to a cause which they conceive to be greater than they. Whatever their limitations, and they are many, they have learned the meaning of sacrifice. They put to shame many of our complacent, self-centered conceptions of the Christian life. They will spurn any institution, no matter how venerable or sacred, which is interested merely in self service or in self preservation. The Church is the body of Christ. A body is to be used, as was Christ's body—used to heal the broken-hearted, to free captives, to preach the acceptable year of the Lord, not for the sake of social reform alone, but that men might be made into the glorious body of their risen and victorious Lord. That is what it means to be a bishop or a priest or a deacon or a layman, in the Church. We must never forget these uplifting yet exacting words, "Ye are the Body of Christ." . . .

THE LOST CHILDREN

"In Russia thousands of children are found without a trace of relatives."

THESE are the Holy Innocents of war.
No fairy gardens bloom—no beckoning star—
No kiss—no mother breast—no small delight.
Little lost ghosts, mothlike, they haunt the night.

LOUISA BOYD GILE.

"Receive the Holy Ghost"

"RECEIVE the Holy Ghost." As these bold words were uttered by the Presiding Bishop, the unity of the Anglican communion through over a century and a half of separate national life was visibly demonstrated by the participation of an English Archbishop in the laying on of hands.

"Receive the Holy Ghost." Bishops of the Old Catholic, Orthodox, and Separated Eastern Churches; the Lutheran primate of Iceland; scores of high dignitaries of Church and State, were honored guests at Dr. Dun's consecration. A vast throng of some 2,000 people, including members of the armed services and communicants of many Churches, crowded the cathedral. If there had been room for twice as many, twice as many would have come. What did they come to see and do?

The participation of the Archbishop of York lent a special significance to the service, and it was this aspect of it which perhaps especially captured the imagination of the secular press. A Chinese Bishop was one of the chief consecrators. A Negro priest was one of the presenters. The man being consecrated was a "leading Liberal," a man of large mind and forceful speech. The diocese being provided with a chief shepherd was a large and important one. Everything about the service was worthy of superlatives. But, just as the Presiding Bishop with his Lincolnesque simplicity was the only cleric who did not wear a colorful hood, those four short words, "Receive the Holy Ghost," were the focus of everything that the vast assembly had come to see and hear and do.

With or without the ceremony and pageantry; with or without the archbishop and the bishops of other Churches; with or without the large and distinguished congregation, the real significance of the consecration would have been unchanged. "As my Father hath sent Me, even so send I you." An apostolic man with apostolic boldness declared his power and intention, as the servant of the Church, to confer the spirit of the Most High God upon a duly chosen and qualified candidate for the office of a Bishop.

Dr. Dun was elected Bishop of Washington; he was called upon to declare his loyalty to the Protestant Episcopal Church

in the USA; but he was consecrated to be a Bishop in the Church of God. As such he holds a new relation to the Christian Church throughout the world, no matter how sharp and deep its cleavages; as such, the American Church and the world-wide Anglican communion welcome him to the august fellowship of the episcopate. God grant that he may labor long and fruitfully in his diocese, in the Episcopal Church and in the Church of Christ throughout the world.

Children and World Order

TWO Church-related political matters are reported in this week's news section. First, and more important, is the passage by the House of Representatives of a unanimous resolution urging the sending of food to children in occupied Europe. The second is an appeal to the President, the Congress, and the people of the United States for a "concrete beginning" in establishing a general international organization.

We place the plight of Europe's children first because of the terrible urgency of their need, and because of the intimate relationship of this question with the whole matter of the future of Europe. Virtually the only healthy children in all Western Europe are the children of Hitlerite Germany. Natural forces more inexorable than all the laws and treaties that can be invented will make the strong, healthy, and mentally alert the leaders of postwar Europe. If the malnutrition and starvation of the occupied countries is not swiftly checked, the only healthy Europeans left will be Nazi-educated ones. Surely, if religious and humanitarian motives are not sufficient to break down the hard core of opposition to the feeding proposal, practical motives should still prevail. Both houses of Congress have declared their approval of the feeding proposals in terms which clearly indicate that the executive branch of the government also approves. We hope that this impressive endorsement will win over those British leaders who still block the way.

Of almost equal urgency is the statement released by Dr. Van Kirk for the Commission on a Just and Durable Peace. Lack of clear-cut national leadership toward implementing the often-repeated declarations for an international organization is creating confusion in the minds of the people of every nation—of our own nation, of our brothers in arms, and of the occupied countries. A fair and practical proposal might be the most effective weapon of political warfare that could be forged, for the whole basis of German morale, appears to be the conviction of that loss of the war will spell unimaginable chaos and privation. If, as Secretary Hull has intimated, some kind of organization is being planned, what is it like? Why cannot it be brought forth for public discussion?

What is being done to Europe's children today, and what is not being done toward the establishment of world order, place an obligation upon Christian people to speak out. For the great principle of human brotherhood cannot be put into effect by refusal to face the practical issues it creates in military and political affairs. If all men, as the Christian religion declares, are children of one Father, both problems require fearless and prompt attention.

CHRISTMAS WINDOW 1943

THROUGH wreath of holly
Tied with large red bow,
Against the window pane
Five blue stars show . . .
O God, Who sent Thy Son
On Christmas Night,
Guard this constellation
By Thy Light . . .
Each star a true young soul
Who wills to give
His body
That Thy world so loved
May live.

LUCY A. K. ADEE.

Resettlement of Japanese-Americans

What Makes It Both Difficult and Necessary

By the Rev. Daisuke Kitagawa

DEPRESSION" was the state of my mind as I left Minidoka Relocation Center, Hunt, Idaho, March 3, 1944. It was my second visit to that camp, the first being in the last week of October, 1943. During the intervening four months the mental and spiritual state of the colonists has undergone considerable change, which may not be caused by those who are constantly living in the center, but could not escape the sensitivity of those who visit it from outside. That change could be defined as moral integration or spiritual deterioration. It added the rate at which it is taking place are the things which depressed me so much. The whole thing is extremely difficult to describe. There was not anything tangible you could put your fingers on which made the atmosphere of the camp different from that of four months before. Not many have gone out since then. Just about the same number of people are repeating the same old things day after day. And yet the change is right there and you cannot help but feel it. It might be said in a word that the lack of *everything positive* is that which characterizes the atmosphere, or rather the life, in the camp. To be sure, there had been nothing bad added to this camp life during the preceding four months, but it was felt that every good thing had gradually fled away from among the people.

EVACUATION

What is taking place in one relocation center is, I'm sure, taking place in other relocation centers, too. The people I used to know as industrious, vigorous, and cheerful are now lazy, complacent, and bitter. What is the matter with them? To understand the problem, it is necessary to review what they have had to experience.

Two years ago this May I left Kent, Washington, with "my" people. Yes, it was the Mother's Day Sunday. Instead of the long planned parish picnic in honor of mothers, we all found ourselves on the evacuation train, bound for Pinedale Assembly Center, California. Prior to that date, a few families from our district packed up their household goods and personal belongings and moved out of the restricted area to Eastern Oregon, Utah, Wyoming, etc. Everybody wished that he could do the same, but the majority of families were financially unable to do it. There was no difference in character between those who moved out prior to the wholesale evacuation and those who had to be on the evacuation train. But when I see them after nearly two years, what a difference in their outlook and attitude! Those who went out of the military zone and found new places of their own accord must have had a harder time, both financially and psychologically, than those who were in relocation centers. They had to toil in order to eat, whereas the latter were fed and housed by the government. The former had to reestablish themselves among strangers, whereas the latter were right with their own people. The former, however, have remained the same industrious, vigorous, and cheerful people as I used to know, but the latter have become almost different people.

While we were at Pinedale, where we stayed for two months from the middle of May to the middle of July, people were in a very wholesome state of mind. Nobody was exactly happy, to be sure. But people were too busy in their effort to make adjustment to that entirely new type of community life. For one thing, they were fresh from their homes and had not lost their home-trained discipline and manners. For another thing, the war was

something very real, directly affecting their lives. They were aware of the fact that they were not in a position to complain about anything. And furthermore they could vividly recall the genuine kindness shown by their Caucasian neighbors when they left home. Consciously or unconsciously people knew that this was an emergency situation, over which no one had any control. They had not lost their faith in the people of America, for they knew there were a few who showed genuine sympathy and wished that they could return to their homes as soon as possible. Thus the morale of the people was very high, and the spirit of mutual help was admirably manifested in every little thing in the camp. The terrific heat of Fresno Valley, or the various kinds of inconvenience of the crudely built camp or anything else was not too bad to conquer. Everybody pitched in to make an ideal community of this assembly center; so much so that when the time came for us to be moved to Tule Lake Relocation Center, we were tenderly attached to Pinedale and nobody liked to leave it.

Another aspect of the people's psychology of those days must not be overlooked. Knowing it was only a temporary arrangement, they eagerly wished the day to come when they could become independent. For a time it was somewhat enjoyable to live with so many folks in a highly collective way, like in a big summer camp, but it could not be tolerable as a permanent proposition. A good number of families and individuals applied for "release," but the restrictions were so rigid that none of them was granted the "leave," except those who had contracts for seasonal work.

When we were moved to Tule Lake Relocation Center, we found ourselves in an entirely different type of camp. It had

The Epistle

SS. Philip and James

May 1st Fourth Sunday after Easter

May 7th

"COUNT it joy when you fall into temptation." Remember that "temptation" is much more than a suggestion to do evil. The word carries also the thought of "trial" and "test." Many temptations are tests of our determination to "follow Jesus Christ as our Lord and Saviour"; trials of the sureness of our faith. If our faith is strong it is a joy to have it tested and to learn that it is not easily disturbed. We might think of the many trials which come to us as so many hardening exercises which will keep us in good condition, as an athlete practices to keep fit. The athlete likes to go on and better his own records. We can use our tests to strengthen ourselves and be better followers of Christ. The athlete, however, is concerned with himself. We are concerned with doing God's will, and it is a holy joy that comes to us when we are being tested.

"THE WRATH of man worketh not the righteousness of God." It is the work of the Christian, of one who has received the word of truth, to carry out God's righteousness on earth, to do that which is right in God's sight. History—sacred, secular, or personal—shows the futility of what the wrath on man (his fitful passion) accomplishes in attempting to work what he thinks is right. God's righteousness must be our ideal and aim. We must produce right living and justice in our own lives. Anger cannot do this. God's truth must come first. We must work with God to establish it. Over-anxiety, harshness, scolding, force or argument based on self-will, do not make lasting improvement on wrong conditions. Learn to pray and live up to "Thy Will be done on earth as it is in heaven." Learn that the obedience of man worketh the righteousness of God.

its own farm, various kinds of work projects and the school building was under construction. The community council was to be established for the purpose of making the camp a democratic American community. All these things, together with the casual statement made by the project director, led the people to believe that this was going to be their home for the duration. Immediately people started to make their living quarters as comfortable as possible, which incidentally was not easy by any means. With the limitation of materials, such as lumber, etc., that beautiful spirit of mutual assistance rapidly disappeared and the people unashamedly manifested themselves as utterly selfish, ego-centric, and individualistic.

NISEI AND ISSEI

In those days the difference between the attitudes of the young people (Nisei) and older folks (Issei) became very distinct. The Nisei, by and large, were not able to stand the life within the barbed wire and everything it implied. They tried to go out of the camp. On the other hand, the Issei were quickly resigned to what they regarded as their fate. In almost every family parents and children started to have conflicts of opinion as to what the family should plan for their future. Many young people made every effort possible to get "indefinite leave," but toward the end of the year of 1943 it was nearly impossible. Only those who were admitted into colleges and those who made contracts of seasonal work—farm, railroad, etc.—were granted short-term or temporary leaves.

Shortly after Christmas Day, 1943, Tule Lake saw the change of its project director. Upon arriving, the new project director made a statement in no uncertain terms that he came to carry out just one program, namely "relocation." He repeatedly said that the sooner the relocation center was liquidated the more successful he was to be. Expedition of leave procedure was predicted. The personnel of the leave section was strengthened, in number at least. People were constantly encouraged to "relocate." This new policy, however, did not meet with very favorable response from the evacuees at large.

MENTAL ATTITUDES

By this time, people had been confined behind the barbed wire for over a half year, which had a numerous bad effects upon their mental life.

1. *The complete isolation from the world at large.* To be sure, we were all allowed to hear the radio and to read newspapers and magazines. Letters were received without censorship. But the world seen only through these things could not be the world as it is.

The people confined in the camp have an exceedingly distorted picture of the outside world. When they read the atrocity stories released in the newspapers, for instance, they cannot help but think that the whole United States is against them and anybody with a Japanese face will be mistreated by any and every Caucasian American. They cannot believe that in the

American society there are a large number of people who are still friendly and decent to the people of Japanese ancestry. They cannot believe that it is possible for them to get jobs and work among the Caucasians and make a living in American communities.

Being so completely isolated from the national life at large, the evacuees in the Center seem to have almost forgotten that a war is going on. The older folks, especially, are looking back to their past and are idly dreaming of restoration of the pre-war conditions. They do not realize what change is taking place in American communities. The rationing system is nothing but a fairy tale to them. They read about it, hear about it, but they do not actually face it by first-hand experiences, hence the kind of economic life which is signified by the rationing system cannot be brought home to their minds. Being so remotely alienated from the actual social life, the Center residents cannot live in a relocation center forever, but they are literally frightened to go out.

2. *Unhealthy work attitudes.* WRA has been providing several types of work for the colonists. At first, those who were able and willing to work were all enrolled in WRA Work Corps, but the amount of work in the relocation center is naturally limited and it is not to be expected that everybody could work all the time, but just to keep the people occupied WRA gave internal employment to as many as wished to work, which resulted in the most unfortunate fact that each did not have to work hard to get anything done. Because they are housed and fed by the government, they feel that work is not essential for their living; therefore, they try to get by with the least possible amount of effort put into their work. This tendency has been especially obvious among the younger people and it is most unfortunate for them to develop this attitude toward work habits before they go out of relocation centers. Some of them, being fully aware that they cannot get by in this way outside of relocation centers, prefer to remain in the camp and keep on having fun and an easy life rather than be on their own and be working hard outside.

3. *Frustration on collective scale.* The people in the camp have lost their ability to look at things objectively. They have been so much involved in their own troubles and miseries that they cannot see where they stand in this world-wide conflict. They always look at everything from their own petty subjective point of view, which makes it impossible for them to grasp the meaning of the present struggle in which every human being has to have his share. They cannot see why they have to leave the camp when it is so obvious that they will have to go through many hardships even to make a readjustment to the new environment, not to speak of making a living or making a success. They do not realize that the rest of the world is also going through a great deal of hardship and no one can escape suffering today if the world tomorrow is to be even a little better. The evacuees do not want to do their part in this universal suffering—suffering for the sake of world-reconstruction.

To summarize the whole psychological

state of the evacuees on one hand they have lost faith in the American society, American government, and the world at large, chiefly because they have lost confidence in themselves. To them, indeed the world is full of "enemy" and everybody is against them. On the other hand they have found it to be "pretty nice" to stay in the camp where everything is taken care of for them. In other words, they are perfectly complacent in the camp. They have lost initiative, imagination, and incentive. When they have reached this sort of state it is extremely difficult to have them go out into the normal community life.

ALIBIS

At this point I might say that the evacuees have excellent alibis justifying their not taking the risk in resettlement.

1. The average Issei are well advanced in age. Prior to evacuation they were still actively engaged in their long-established work. They were fully acquainted with the community as well as their work. Had they been allowed to stay where they were they would have been able to roll up their sleeves and work doubly hard when their sons were called into the military service and I am absolutely sure that they would gladly have done so. But now, having been completely uprooted, with practically everything lost, including youthful vigor and anticipating being total strangers among people of entirely different cultural backgrounds, they cannot conceive how they could make any decent sort of living. The last stronghold is their grown-up sons and now they have to leave home for military duty, probably never to return. It could be readily appreciated how great the emotional disturbance of the average Issei is!

2. As for Nisei, their American citizenship rights did not mean anything at the time of evacuation. All the boys of draft age were given 4-C classifications which is the one for "enemy-alien." They had to suffer all sorts of property losses. And they had to be "questioned" by their fellow-Americans as to their loyalty to their own country. Who of the American citizens has such supreme right as to turn to another citizen and say to him, "Your loyalty is questionable," without any evidence to suspect him? Or is the fact that one's parents are of a certain race a sufficient reason to make him either a loyal or a disloyal citizen? When the Nisei were asked whether they maintained unqualified allegiance to the United States, they felt as if they were being asked, "Do you still love me?" after being slapped on the face. As a matter of principle, no Nisei is opposed to his being subject to the draft because it means the initial step toward the restoration of his citizenship rights and obligations. But the fact that Nisei are not allowed to enter the Navy or certain branches of Army service makes them feel that they are not equally treated. Furthermore they have to worry about how their parents are going to make a living without their assistance.

3. The evacuees cannot understand what the Federal government, which has the power and authority to evacuate more than 100,000 of them within such a brief period of time, is not able to relocate them in various parts of the country. "Wh

*EDITOR'S NOTE: At this time Tule Lake was a relocation center. Later it was made a segregation center for "disloyal" individuals, and the loyal population was moved to other centers.

a fuss about public sentiment of local communities? Why could we not be removed to where we are from: we have been cleared and proved to be 'loyal' citizens? Why do we have to struggle to build ourselves from scratch in strange communities?" All these questions, unanswered as far as their satisfaction, lead them to believe that after all they are not wanted in this country; they are nothing but the "undesired" element; they do not matter as far as America is concerned. Living in this state of mind, the evacuees at the relocation center cannot understand what the War Relocation Authority is so earnestly trying to do for them. They are not like a neurotic patient, who appreciates neither kindness nor discipline. Indeed the whole population in the relocation center is suffering from a Mass Neurosis; neither drug nor financial aid nor moral exhortation can cure them. The basis of their trouble is "fear" mingled with suspicion. Unless they are helped to master their fear with the clear-cut understanding that they are afraid and why, they cannot do anything constructive for themselves. At present, instead of frankly admitting that they are afraid of going out, the evacuees keep on saying, "How could we be expected to relocate when the government is not making it possible?"

It is true that they were forced to evacuate, uprooted from their old establishments by the power of the Federal government and, therefore, in their logic it immediately follows that it is up to the Federal government to make every preparation for them to find their place in an American community. This, however, could not mean that they do not need to do anything for themselves, but like the people who are on relief over a long period of time, the evacuees have become more and more demanding, forgetting that they

also have to make an honest effort of their own. Again it is true that for many of the evacuees it is nearly impossible to have mental and emotional stability in any place in the United States except in their old home community. There they had been established for years; they had many friends and acquaintances, business associates; and they were known by the community. Therefore, even though they were not particularly wealthy, still they knew that in case of emergency they would be properly taken care of, but now if they are to relocate in strange communities they have no social group to which they really belong. Their funds are limited, they are not well acquainted with the local service agencies, or people in general, and so in the real sense of the term they are going to be "strangers." Needless to say they have very little security in this sort of situation.

They are, therefore, not to blame even if they persistently resist the resettlement program. We must recognize that all sorts of actual difficulties are almost infinitely magnified in the eyes of the evacuees, and make them frightened to leave the camp. This does not, however, justify their remaining in relocation centers at the price of their moral and mental welfare, not to speak of the future of their children.

IMMEDIATE RELOCATION NECESSARY

Having thus diagnosed the psychology of Center residents, it is my conclusion that the longer they stay in the camp the more helpless they will become. It is of vital importance that they must be helped to relocate before the end of this year. To be sure there will be a fairly large number of people who are utterly "unrelocatable," but the camp for these people should be operated in an entirely different fashion from the relocation centers.

The bulk of the people are entirely relocatable, only if they so desire, and they must resettlement before the end of this year if they are to live decently and independently after the war is over. But they need more than a propaganda for relocation, more than encouragement to resettlement or mere advice-giving as to the evils of camp life. They need tangible forms of assistance, not only in monetary form, but more in the way of specific information about definite localities and places of their relocation. Furthermore, they need a really strong hand to pull them out of the depth of their frustration, self-pity, and that abominable disease of alibi-building.

When asked what the Church can do for these people, frankly I do not know what to say. It is so hard to know in terms of 1, 2, 3, just what we could do. We are so accustomed to take up a "project," set up a budget, carry it out, and expect something tangible as the result of our work. The program of resettlement of Japanese-Americans does not seem to be successfully carried on in this traditional manner. As far as my personal observation goes, the public sentiment toward Japanese-Americans in the Midwest and East is exceedingly fair and favorable, for which the Church groups of various kinds are to receive credit. But the subtle part of this whole business is, as was pointed out before, that the evacuees can not make up their own minds. No one else, however, can make up their minds for them, either. The Church, if I may express my own view, must render her "psychiatric ministry" to them through her wisdom and her profound philosophy of life, both based on the Christian Faith.

The eyes of the people in relocation centers are widely opened to the success or failure of those who are relocated outside. If a majority of them are making a success, I am sure most of the camp residents will become inclined to relocate, but if too many of the relocatees fail to make a living outside, then those who are now in the camp will never desire to come out. In this respect one of the most important things today is to extend a helping hand to the dependents of draftees who have relocated during the past year or so. WRA has made provision for them to return to Centers if they cannot make a living after the draftees are taken into the Army, but this is not in any sense a satisfactory solution to the problem of evacuee families. A more positive step should be taken so that the families and dependents of draftees could remain outside and successfully make their living. If this can be verified by actual cases, it will relieve many evacuees' minds from the fear as to whether resettlement is really possible or not.

“T U E S P E T R U S”

*Not on what was, but rather on
Substance that was to be.*

Surely, He spoke remembering
Failure to walk the sea;
Saw, surely, other hour to come
When one with many stands
In outer court beside a fire
And tries to warm his hands.

But Oh, He also saw, that day, a patient old man bound
Upon a cross, the bruised white head brushing muddy ground.

Not on what was, but rather on
A man who was to be.
And love for Him enabled Him
To teach the man to see.
Rock needs longer than a day
To harden from the fluid clay;
Needs other strength besides its own
Before it has the strength of stone.

EARL DANIELS.

CHURCH CALENDAR

May

1. SS. Phillip and James (Monday).
7. Fourth Sunday after Easter.
14. Fifth (Rogation) Sunday after Easter.
- 15, 16, 17. Rogation Days.
18. Ascension Day (Thursday).
21. Sunday after Ascension.
28. Whitsunday (Pentecost).
29. Whitsun Monday.
30. Whitsun Tuesday.
31. Ember Day (Wednesday).

MINNESOTA

Church Woman Elected Mayor of Hastings

Mrs. Vernon Truax, a parishioner of St. Luke's Church, Hastings, Minn., has just been elected mayor of that city of 5,000 located 25 miles from the Twin Cities.

Mrs. Truax won out over three male opponents making her the first non-Roman mayor of the city which is the largest in the state with a woman mayor. She will take office May 1st.

Mrs. Truax described her platform as one of "practical ideas." Her slogan was "a clean city with progress." One of her principal ambitions is to see recreation facilities for young people and she is consulting with the Rev. Charles Bennisson, rector of St. Luke's, on this program.

Mrs. Truax has been a school board member for four years, president of the Parent Teachers' Association, and treasurer of the city planning board. As mayor she will preside over the city council of six men and will have charge of the police force of five men. During her campaign one small boy counseled his mother not to vote for her "because you will have all women policemen." Mrs. Truax has no intention of displacing male members of the police force with women, but will give some thought to employing a police man.

With her husband, Mrs. Truax has operated a grocery store for 17 years. She is the mother of three children, one of whom is married; one a freshman, the other a senior in high school. She is 41 years of age.

SPOKANE

Convocation Has Been Postponed

The convocation of the district of Spokane, planned for April 30th, has been postponed until fall by the illness of Bishop Cross. Officers elected in 1943, including delegates to the provincial synod, will continue to serve until that time.

In January Bishop Cross was ordered south for a complete rest. He expects to return to Spokane in May.

OLYMPIA

Friendship

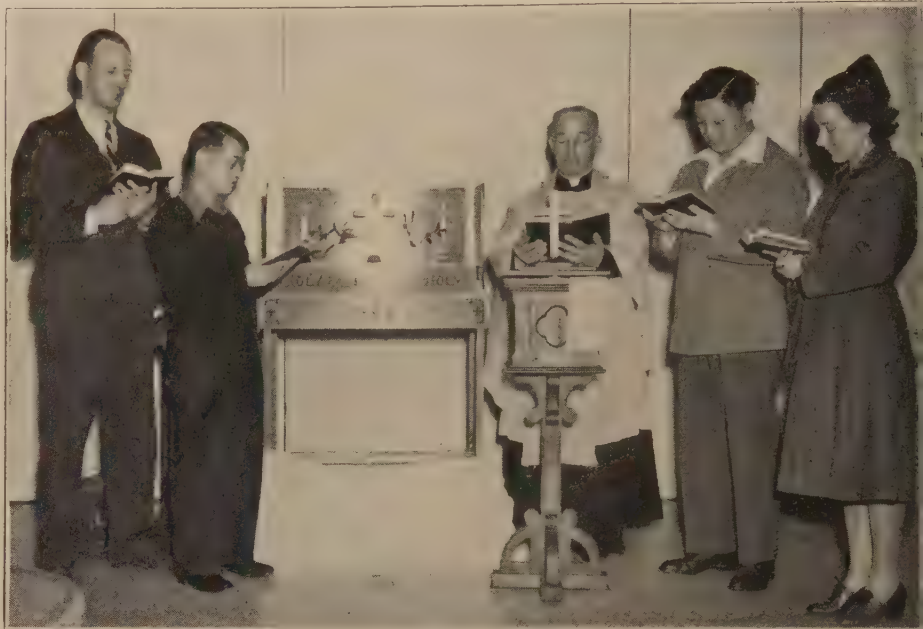
Lincoln Paul Eng, 22 year old Chinese-American patient at the Firland Tuberculosis Sanatorium at Richmond Highlands, Wash., and young Hiro Miyagawa, a Japanese-American patient, are close friends. Both came regularly to the services conducted at the Sanatorium by the Rev. John B. Pennell, city missionary, and enthusiastically recruited other patients to come. Then Lincoln had a setback and had to stay in bed. So his friend Hiro came to the services, jotted down the hymns, psalms, and scripture and made notes of the sermon, and reported to

Lincoln. Not long after this Hiro, too, had to be confined to his bed. They both mourned the fact that they couldn't come to the services, and the services didn't seem the same without them.

One day the Rev. Mr. Pennell received a letter from Lincoln asking that he be

women's organizations, including the high school girls, sponsored a tea featuring book review of "The Robe." In all there were from 12 to 15 parties held throughout the diocese. All were very successful.

Mrs. Elmer B. Christie is the newly elected president of the diocesan Women's



Ernst Kassowitz.

CHINESE-JAPANESE BAPTISM: Left to right: Donald Ashley, Hiro Miyagawa, the Rev. John B. Pennell, Lincoln Paul Eng, Mrs. Raymond Canedy.

baptized. Arrangements were made for Lincoln to attend the service the following week, and he was baptized with his friend Hiro as one of his sponsors.

Able now to be up a few hours each day, the two boys were brought to the next service in wheelchairs, at which time Lincoln, who had been spending long hours in profitable study, said he would like to be confirmed.

On April 16th Lincoln was allowed to come into Seattle to St. Andrew's Mission, where he was presented to Bishop Huston of Olympia for confirmation. Hiro, of course, couldn't come, for he is in the sanatorium for "the duration," but at the hour of the service he was praying for his friend Lincoln.

Diocesan Day

The second annual Diocesan Day was observed on April 12th throughout the diocese of Olympia by the women of the Church. Inaugurated last year for the purpose of augmenting the budget of the diocesan Women's Auxiliary, Diocesan Day this year became a day of parties, with friendship and coöperation among the various women's groups as the primary purpose.

The diocese was divided into areas with a chairman for each area. All women's groups in the Seattle and Mercer Island area sponsored a tea at Epiphany parish at which Miss Gail Potter, head of the Drama Department of the Annie Wright Seminary gave dramatizations depicting women of the Bible. In Bellingham, eight

an's Auxiliary, and Mrs. Edward Colcock was the general chairman of Diocesan Day.

SOUTH FLORIDA

Testimony Meeting

Knowing that the Rev. Frank M. Brunton has resigned his charge of Christ Church, Bradenton, Fla., effective in May a group of Colored residents there asked him to attend a "Testimony Meeting" which they held in his honor on April 12th. At the meeting, which was attended by a large and enthusiastic audience, including several of Fr. Brunton's parishioners, tribute was paid to his contribution to civic organizations, the Boy Scouts, the religious activities of the community and the schools. He was presented with a gold cross and chain from the Colored churches and schools, and with a handsome wooden panel given by his Boy Scouts who had made it and carved an inscription on it.

For some years, Fr. Brunton has added work for the Colored residents of Bradenton to his parish labors—founding and sponsoring the Colored troop of Boy Scouts, visiting and speaking in all the Colored schools every two weeks, and helping with their hospital. Through his influence the Woman's Auxiliary of his parish supplied two annual scholarships of \$50 each to help two young Colored persons to attend college. Father Brunton has also ministered to a large group of

ama Negroes in a camp near Braden-
administering the Holy Communion
ularly and assisting them in other ways.

TEXAS

Multiplication

Ten months of progress under the Rev. Chafee Croft were brought to a dramatic climax at the Church of the Holy Comforter, Angleton, Tex., recently, when a parish hall was dedicated there by Bishop Quin.

A year ago the rectory had been renovated at a cost of \$1,200 to make it habitable for the new priest-in-charge and his family. Most of the money was an accumulation from periods when the church had had no minister. The improvements were paid for in cash.

Pledges in the Every Member Canvass of last fall quadrupled, and the average attendance at Sunday services more than doubled. In January the diocesan council admitted the congregation as a parish.

Last summer an opportunity came to secure an adequate parish house. A house of worship outgrown by the Assembly of God was for sale. At that time Holy Comforter Church had no money to invest, so special gifts were solicited. The building, now entirely paid for, complete with furnishings represents an investment of \$1,800. Of this amount \$350 was a gift from the American Church Building Fund. Since the war effort has had no influence on the congregation financially or numeri-

cally, except for the exodus of manpower to the armed forces, these achievements represent wholesome spiritual growth expressed in personal sacrifices of 75 persons.

MASSACHUSETTS

Report of Diocesan

Investment Trust

The Treasurer's Report on the Diocesan Investment Trust shows that the number of shares outstanding has increased from 464,782 in 1940 to 689,255 in 1944, and the annual dividends have increased from zero to \$0.38. The purpose of this Trust is to provide an opportunity for churches, missions, religious and charitable organizations in the diocese of Massachusetts to combine their endowment and other funds, and thereby obtain diversification, almost impossible for small funds.

LOUISIANA

Rev. Frank Walters to Go

To Shreveport

The Rev. Frank Edward Walters, rector of St. John's Parish, Helena, Ark., has resigned, effective May 16th, to accept the rectorship of St. Mark's Parish, Shreveport, La., succeeding the Rev. James M. Owens, D.D.

The Rev. Mr. Walters was born in Natchez, Miss., and educated at the Uni-

versity of the South, Sewanee, Tenn. He was ordained deacon by Bishop Bratton of Mississippi in July, 1935, and priest by Bishop Green of Mississippi on May 10, 1936.

Since becoming rector of St. John's in December, 1936, he has done extensive community work and has served the diocese in various capacities, having been a deputy to the General Conventions of 1940 and 1943; a member of the executive council; director of Camp Mitchell since 1938. He is vice-president of the executive council; chairman of the Department of Finance; counsellor of the Young Churchmen; examining chaplain; chairman of the special committee to plan observance of the "diamond jubilee" of the diocese in 1946, and trustee of All Saints' College, Vicksburg, Miss.

Mrs. Walters, the former Martha Cunningham, is secretary of the diocesan Woman's Auxiliary and is a trustee of All Saints' College, Vicksburg, Miss., serving her second year.

OREGON

Post-War Work of Church

Discussed at Convention

The Church in Oregon is laying plans for postwar work when the chaplains shall have returned from service in the armed forces, and with the addition to the diocese of a large group of candidates, Bishop Dagwell of Oregon, said at the

Parish Gifts to Mother on Mother's Day

"Every day is Mother's Day," said a very wise priest, and this is so true.

In England, and in many of our parishes here in this country, the middle of Lent is kept as a time to especially remember mothers. It is called Mothering Sunday, but usually in the United States May 14th is recognized as the day on which to especially honor Mother.

For the parish observing this day our beautiful Madonna Calendar is lovely and extremely suitable. It may conveniently be given or sent to each mother in the parish.

The calendar has 14 Madonna masterpieces printed in five colors, and the whole is held together by a cord for hanging. The calendar itself is printed in two colors. It is liturgically correct throughout. Size: 6½ by 3½ inches. The price has just been reduced.

Now \$8.00 for 100
 \$4.50 for 50

Postage additional

14 East 41st Street

Morehouse-Gorham Co.

New York 17, N. Y.

Ashamed of Us?

We expect that most of us with loved ones away at war, get all hot and bothered with ourselves occasionally, at least, in one particular way, we *hope* we all do. When we start recollecting the fine, young, earnest, loyal, and devoted service those youngsters used to give to Our Lord and to our churches when they were home with us, things start turning right back on us with a rush. We all have probably, already, been facing up squarely to how much or how little we personally have been doing to carry on the fine tradition which they had helped create in our parishes. We've had to face up to how much or how little we have been doing about finding others, just as unsaved and as untaught as if they were in the wilds of Africa, and bringing them to Our Lord in Holy Confirmation, that they may fill the gaps the service folk have caused by their sacrificial going away. We have to face, too, what we are or are not doing about keeping the Catholic Religion young, and virile, and lovely, and appealing to others, as they did in their S. C. K., and other young life activities.

Well, what's the answer? What or how much have we done, or not done? And don't forget there are definite sins of omission as well as sins of commission.

Start facing up also to the awful, sickening disappointments and failures we are going to be in the eyes of these returning young warriors, many and most of whom are going to come home with even more religion than they had—and with even more perhaps than we, ourselves, really possess. What will they find in us? Will they be ashamed and sorry, and feel that the hell they've been through for us was a tragic waste? God forbid! So, let's get at our heart and soul-searching. Personally speaking, we'd want to lie right down and die if our own son ever came home and found that we'd let him down, or failed Him in his Church and in his beloved Religion while he had to be away.

Now, all of this has been simply in the finite. Step it up to where we always should be pondering—in the infinite. Are we failing Our Blessed Lord? That's what we really wanted to say all the while—only we used a parallel which most of us can get with a bang in these terrible days. Letting Our Lord down spells disloyalty, treachery, unfaithfulness, and His utter disappointment in us. Harsh words and hard sayings, but sometimes they strike up against hard hearts.

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service in Trinity Church, Portland, Ore., April 16th, that opened the 56th annual convention of the diocese of Oregon. "The finances of the diocese reflect, as they should, the great increase in Oregon industry. Our people have shown their loyalty and generosity by giving increased support to the Church. As a result some adjustments have been made in clergy salaries, numerous debts have been reduced, and some reserve funds have been created," the Bishop said.

Changes during the year have affected 17 fields, it was announced at the business meeting, April 17th, in St. Stephen's Cathedral, Portland, attended by approximately 150 representatives of the clergy and laity. Newcomers to the diocese were introduced. Four candidates were listed and 11 postulants. St. Luke's mission at Grants Pass and St. George's mission at Roseburg were raised to the status of parish, while Christ Church, Port Orford, was accepted as an organized mission.

Speaking of the church at Port Orford, Bishop Dagwell said, "A retired bishop moved into that community last September and offered to give spiritual oversight to our little flock in Curry county. Regularly since then he has held services in Port Orford and in Gold Beach, 32 miles south. He has called on all of our known members and discovered some who were unknown. A recent visit there was a joy to the speaker who indeed felt that he was in a blessed company of faithful people. To Bishop Jenkins he expressed the admiration and gratitude of the clergy and people of the diocese of Oregon. We pray that he may continue to enjoy good health and live long to continue a ministry which reaches far beyond the borders of Curry county."

Upon the recommendation of the clergy, it was decided to abandon the Percival Memorial library. The property is to be sold and made accessible to Ascension Chapel. The funds received will go into the library fund. The 12,000 volumes are to be distributed as follows: classical books to go to the Divinity School of the Pacific; records to St. Mark's Church until a permanent depository is provided; historical volumes to the Oregon Historical Society; and popular and general books to the Portland Public Library. These are to be marked with a suitable bookplate.

Deputies elected to the provincial synod were: Rev. Messrs. R. L. Greene, A. Lockwood, C. M. Guilbert, J. Richardson; and Messrs. M. Millbank, J. Vassie, L. Kronemiller, and W. Walker.

Officers named were: Judge J. H. Hendrickson, chancellor; W. C. Schuppel, treasurer; the Rev. Louis B. Keiter, secretary; the Rev. Claude Sayre, registrar. Standing Committee: the Rev. Messrs. L. E. Kempton, A. J. Mockford, Richard F. Ayres; Judge J. H. Hendrickson, Dr. H. C. Fixott, and Justice H. H. Belt. Diocesan council (terms to expire in 1946): Rev. Messrs. L. E. Kempton, A. J. Mockford, R. A. Court Simmonds; Dr. W. T. Johnson, Dr. A. F. Weeks, and A. G. Fletcher. Trustees of the diocese: the Rev. R. T. T. Hicks and S. Allison. Trustees of St. Helen's Hall: (1945 term) Judge James W. Crawford; (1946 term) Donald M. Drake; (1947 term) the Rev. John Richardson and A. M. Ellsworth.

Frank Spittle of Astoria, attending his 54th consecutive convention, was elected diocesan member on the Cathedral Chapter. Dr. A. J. Brown and George Powell were re-elected to the Good Samaritan hospital trustee board, and Robert S. Farrell, jr., was named to fill a vacancy expiring in 1945.

The Woman's Auxiliary held its session simultaneously throughout the day at Grace Memorial Church, and both conventions combined for the annual banquet at Trinity Church. At the banquet, the Rev. Lansing Kempton made a strong plea for support of the work among the Negro population of the diocese. With the growth of war industries in the area, the Negro population has greatly increased so that church and recreational facilities are no longer adequate. Two thousand dollars already have been raised for this purpose, and the Rev. Mr. Kempton called on the people of the diocese to aid the vital work being undertaken.

VIRGINIA

New Chapel Opened On Easter Sunday

St. Clement's Chapel in Alexandria was opened for services for the first time on Easter Sunday. The small chapel with a seating capacity of approximately 200 had an attendance of 500 for the three services. St. Clement's is a chapel that has recently been erected in a newly developed area of Alexandria. It is the only church building in a community of approximately 20,000 people. Under the leadership of the Rev. Darby W. Betts a substantial building has been erected in a very short time and much has been done toward organizing the congregation. Mr. Betts has had groups meeting in his apartment and elsewhere for several months.

KENTUCKY

Business Affairs Discussed At Diocesan Convention

The 116th diocesan convention of the diocese of Kentucky opened on the evening of April 18th in St. Mark's Church, Louisville, with a dinner for all the clergy of the diocese and the heads of all organizations in each parish and mission, with the Department of Promotion members and the executive council. The Rev. Benedict Williams, rector of Trinity Church, Toledo, Ohio, was the speaker, using as his theme, "Will the Return to Religion be a Return to Christian Religion?" The opening service followed, at which time Bishop Clingman delivered his annual address. He reported he had participated in two inspiring ceremonies during which mortgages were burnt at the Church of Our Merciful Saviour, the only Negro congregation in Louisville, and in Emmanuel Mission, Louisville. Bishop Clingman called particular attention to the matter of business affairs, requesting that all treasurers be placed under bond and that the accounts of the church be audited annually either by certified public accountants or by other persons who will be recognized by the Department of Finance of the diocese. He added, "in connection with business affairs, I would urge upon you the importance of placing your parishes and missions in the best possible financial condition at this time. Our present

prosperity is probably temporary and somewhat fictitious; the fact remains that there is a great deal of money in circulation and that more members of our congregations are in good financial condition than has been the case for many years. It is certainly their duty, as I trust they would consider it also their privilege, to support the Church and its enterprises to the extent of their ability. Those of us who are in positions of responsibility should see to it that every member of every congregation is given the opportunity to contribute regularly and systematically to the support of his parish or mission and, quite definitely, to the support of the missionary work of the diocese in the national Church. I do not see how we can hope to avoid some sort of unhappy financial reaction within a few years after the close of the war. The larger the number of our regular supporters, and the larger the average pledge, especially on the 'red side'—the better will be our condition to withstand the vicissitudes of another possible depression. I speak out of a real personal experience in this connection, and out of the bitter experience of many congregations and dioceses during the lean years 1929-1934."

On April 19th the reports were made and elections were held in St. Mark's Church.

ELECTIONS: Standing committee: Rev. Messrs. W. Hunter, W. H. Langley, jr., R. C. Board; Messrs. A. G. Robinson, Wm. E. Pilcher, sr., and J. J. Wells. Executive council: Rev. W. B. Myll, the Ven. H. J. Weaver; Messrs. E. Hundland and G. E. Straeffler, sr.

CENTRAL NEW YORK

Demobilized Servicemen to be Housed by Parish Committee

Members of Christ Church, Oswego, N. Y., have organized into effective bodies to be of service to the 145 members of the parish in the armed forces.

Laymen of the parish have formed a committee of nine members to aid demobilized servicemen of the parish to complete their educations and to secure employment on their return to civilian life. The plan was presented to the 93 men attending Men's Club Lenten meeting March 10th by officers of the organization. Robert Allison is chairman, Charles F. Wells, club president, and the Rev. F. W. Bates, rector.

Wives, sisters and mothers of parishmen in service have formed the Christ Church Servicemen's Auxiliary. Mrs. Kenneth S. Sweany, wife of an Army colonel overseas, is president. Mrs. Wiley H. Mohundro is vice president, Mrs. Arthur W. Durdell, secretary, and Mrs. William Kline, treasurer.

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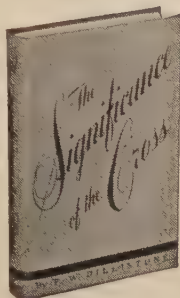
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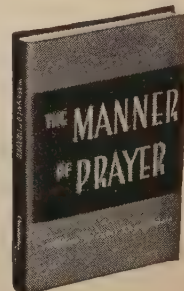
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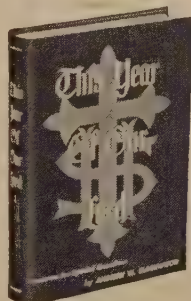
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DEATHS

"Rest eternal grant unto them, O Lord, and let light perpetual shine upon them"

Joseph Cullen Ayer, Priest

The Rev. Joseph Cullen Ayer, 78, professor of history at the Philadelphia Divinity School, and noted historian, died April 15th in the Episcopal hospital.

Dr. Ayer was born in Newton, Mass., where he was buried on April 18th.

He was graduated from the Episcopal Theological Seminary, Cambridge, Mass., in 1887, and studied extensively at Harvard, Johns Hopkins, and in European universities, receiving his Ph.D. degree at Leipzig. Dr. Ayer was ordained in 1890, and until 1905 held charges in several Massachusetts parishes.

In 1917 the University of the South conferred on him the degree of S.T.D., and in 1942 he was made Doctor of Canon Law at the Philadelphia Divinity School.

Dr. Ayer was rector of St. Philip's Church, Philadelphia, from 1929 to 1936, when the parish was merged with St. Mary's Church and he became rector emeritus of St. Mary's.

He was professor of ecclesiastical history at the Philadelphia Divinity School from 1905 until 1936; lecturer on the history of religions at the University of Pennsylvania from 1927 until 1936; and the author of several books and articles in various encyclopedias. His *Source Book of Ancient Church History* is used as a text book in seminaries of many denominations throughout the United States. He was president of the American Society of Church History and chairman of the board of editors of the *American Encyclopedia of Christianity* (1926).

Bishop Hart of Pennsylvania conducted the burial service in the Chapel of the Philadelphia Divinity School on April 18th.

Dr. Ayer is survived by his wife, Cora; a son, Richard, of Narberth, Pa.; and a daughter, Mrs. Raymond W. Albright, of Reading, Pa.

Mrs. Mary Jane Aitkins

Mrs. Mary Jane Aitkins died at Mt. St. Gabriel, Peekskill, N. Y., April 22d, in her 99th year. Born in Stockport, Derbyshire, England, she came to this country 50 years ago after becoming a widow. Two of her five children became priests. She is survived by one son in Chicago, and a daughter and a son, the Rev. Frank E. Aitkins, at St. Mary's Convent, Peekskill, N. Y., where the Rev. Mr. Aitkins is chaplain.

A Requiem Mass was said in St. Mary's Convent Chapel April 25th, and the interment was in St. John the Baptist's Cemetery, Mendham, N. J.

Mrs. Reuben S. Boyer

Ann Crawford Boyer, wife of Reuben S. Boyer, and a member of the Cathedral Church of St. John, Wilmington, Del., died at her home in Wilmington on Easter Tuesday, after a long illness. She was an active member of women's organizations of the Cathedral and of the Woman's Auxiliary of the diocese of Delaware.

Mrs. Boyer was born in Scotland, but resided in Wilmington for many years. Besides her husband, she is survived by her parents, two sisters, and four sons: the Rev. Alexander S. Boyer, vicar of St. James' Church, Newport, Del.; Sergeant Nolan Boyer; Sergeant Harry Boyer, now in England, and Aviation Cadet Rodney Boyer. The burial office was said at the Cathedral by the Very Rev. Hiram Bennett. Interment was in St. James' Churchyard, Newport.

Mrs. Lilly G. Hubert

Mrs. Lilly G. Hubert, 70 years old, long active in Church work, was buried from St. Mathias' Church, Los Angeles, Calif., on April 12th, the services being conducted by the Rev. Murel K. P. Brannan. Mrs. Hubert was the aunt of Philip Hubert Frohman, the architect of the National Cathedral at Washington, and has been a leader in the cultural and Church life of the community. She was former president of the Ebell Club, was one time president of the Woman's Auxiliary, and was one of the founders of St. Mathias' parish.

Walter Hullihen

Dr. Walter Hullihen, president of the University of Delaware, and long an active Churchman, died in Wilmington, Del., on April 14th. He had been for a number of years a member of the standing committee of the diocese, and a lay deputy to several General Conventions, as well as junior warden of St. Thomas' Church, Newark, Del., where the university is located.

He was the son of the Rev. W. L. Hullihen and Mrs. Amelia Q. Hullihen, and was born in 1875 at Staunton, Va., where his father was rector of Trinity Church. He received his early education at Staunton Military Academy, and was graduated from the University of Virginia. At the latter institution he began his teaching, and later became a fellow of Johns Hopkins. He was also a member of the faculty at the University of the South.

Dr. Hullihen came to the University of Delaware after having seen service as major in World War I. He was a Chevalier of the Legion of Honor of France as well as a member of many learned societies. He was president of the Association of State Universities in 1931.

His widow, the former Maude Louise Winchester, and two daughters, Mrs. John A. Wooley and Mrs. Charles L. Walker survive him. The burial office was said in St. Thomas' Church, Newark, by the rector, the Rev. Andrew W. Mayer, and Bishop McKinstry of Delaware.

Mrs. Bayard Stewart

Edith Baldwin Ross Stewart, recently of Manila, Philippine Islands, wife of Bayard Stewart, who was for many years superintendent of St. Luke's Hospital

Manila, died April 21st in Leavenworth, Mo., after a long illness. She was born in Newark, N. J., December 14, 1884. After graduating from school, she worked in New York City, holding important positions. While there, she met and married Thomas Ross of East Orange, N. J. After his death, she became missionary of the Episcopal Church and worked in the Philippine Islands, later becoming secretary to the late Bishop Mosher.

In 1927 she was married to the bishop's father-in-law, Bayard Stewart, in the Cathedral in Manila. Mrs. Stewart was a secretary for the Red Cross in Manila for many years, and her work was recognized by the British government. For 13 years, until they left on furlough in April, 1941, she assisted her husband along many lines of his work as hospital superintendent. She also was correspondent for THE LIVING CHURCH.

After returning to this country, she came to Fort Leavenworth with Mr. Stewart, who is connected with the Army Medical Corps. Later she was asked to join the staff of the post chaplain. She was an enthusiastic worker for foreign missions and was in great demand as a speaker on the work of the Church in the Philippines. Besides her husband, Mrs. Stewart leaves a sister, who lives in Summit, N. J., and a brother who lives in Boston.

Funeral services were held at the post chapel April 22d at 2:00 P.M. Interment was in Brooklyn, N. Y.

Freedom From Debt

"I have read with interest your column 'Parish Life' and particularly in it, and in other places, the references to debt reduction," writes the Rev. Charles Howard Graf, rector of St. John's Church, New York City. "When it is remembered that our Church probably pays more to the bankers each year than the entire Church gives to missions, the importance of such reduction is emphasized. . . . A year ago we began a debt reduction campaign in this parish in the heart of the Greenwich Village Section. With the encouragement of the good Bishop of New York, and an excellent vestry we have succeeded in reducing the indebtedness of this old parish by \$40,000—all in one year. We still have a long way to go but we are amortizing the remainder at the rate of \$200 per month. Not only is the future of the parish assured, but there has been a rekindling of the spiritual life here—it is difficult to decide which came first. I believe our people want to free themselves of old debts, and now that they are able to do so because there is more money available, there ought to be a concerted effort on the part of the whole Church, not only to pay more to missions, but to reduce the grievous burden of interest we have borne far too long. 'Keep them in debt and they'll keep on working!'—I don't believe it."

In this connection the Rev. Samuel Orr Capers, rector of Christ Church, San Antonio, Tex., says, "I should like to state that because our parish is entirely free of debt on our parish house and a new cottage that was bought and renovated for Auxiliary and Church School activities we were able to do more for others." The new guild house was named in honor of the late Bishop William Capers. Christ Church this year unanimously decided to give the entire proceeds of its Eighth Annual Garden Pilgrimage to war relief. A check for \$1,180.65 was given to the local chapter of the Red Cross, and a check for the same amount was forwarded to the Presiding Bishop in line with his Ten Year Plan. The Garden Pilgrimage is a project of the Woman's Auxiliary of Christ Church, and the members are anxious to have the Presiding Bishop feel that they are backing him in his Program of Service.

PROGRESS

Many other churches have also reported remarkable financial progress which has gone along with general development. In the 20 years' rectorate of the Rev. John A. Furrer at St. John's Church, Bangor, Me., the number of communicants has increased from 350 to 650, the church debt, which amounted to \$10,200 in 1924, was cleared by 1926, and the missionary offering has gone up from \$400 a year to

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PARISH LIFE

\$1,635 in 1943. Rectory, parish house, and chapel have been paid for, and the endowment has increased from \$25,000 to \$94,500.

Generous gifts have also been given to St. John's, including memorial windows costing \$18,500, besides the Resurrection window, costing \$2,000, which is to be installed next June in Bethlehem Chapel. From Mrs. Stodder's estate the sum of \$6,700 was recently received.

Since the Rev. G. C. Hinshelwood entered upon his ministry at St. Stephen's in San Luis Obispo, Calif., 15 months ago, several memorials have been consecrated, among them a beautiful sanctuary lamp by Ammidon and Co., given by W. C. Sharpsteen in memory of his daughter Katharine, for many years president of the Altar Guild; and a pair of matched oak chairs for the sanctuary, one given by the altar guild in memory of Katharine Sharpsteen, and the other given by J. C. Millier in memory of his wife, Eliza. A font cover in memory of Gertrude Jack Kaetzel and a ciborium are to be donated later. The church school, which began with four pupils and three teachers, now has an enrollment of 89, including officers and teachers. It is expected that a large confirmation class will greet Bishop Block on his visitation day in July. A 24% increase in pledges for 1944 makes the outlook for St. Stephen's bright.

FAITH OR FOOLISHNESS

At a special mass meeting for the congregation of St. Luke's Church, Evanston, Ill., the Rev. Frederick L. Barry,

D.D., announced the completion of the consecration campaign, stating that the church will be consecrated on Whitsunday, May 28th. "During the last three years \$94,500, which represented the indebtedness on the church, has been erased in addition to the raising of an annual budget of \$45,000," he announced. He emphasized the sinfulness of church indebtedness and illustrated this statement by the fact that during the last 20 years St. Luke's has paid \$100 a week for interest on mortgage indebtedness. A significant feature of this consecration campaign, originally termed "Faith or Foolishness," was that before one cent had been raised, all arrangements had been made with the Bishop for the consecration service. In this campaign \$66,000 was raised in cash.

St. Matthew's Church, Wheeling, Va., is the recipient of property valued at \$30,000 as a memorial to the late Sarah F. Whitaker. This house, which will be the rectory, was a gift of the Whitaker heirs. Mrs. Whitaker was the widow of Nelson E. Whitaker, pioneer steel and iron industrialist at Wheeling.

Recent gifts to the Church of Bethesda-by-the-Sea, Palm Beach, Fla., include a handsome lavabo bowl, a Nativity painting, a Gothic panel having five divisions, and a ship model which is hung in the south transept. A member of the parish purchased a large vacant lot across the street from the church and gave it to the parish. This provides a playground for choirboys and other children until needed for other use, and it prevents having business houses placed too near the church.

EDUCATIONAL

SEMINARIES

Nashotah House Summer Session

The Very Rev. E. J. M. Nutter, D.D., dean of Nashotah House, is announcing that for the first time in its 102 years of history the seminary will be in session during the coming summer. He points out that while the house does not on principle favor the idea of accelerating the theological course, a distinct obligation to incoming seminarists makes such acceleration imperative this year. Most of the members of each incoming junior class are men who have been living on the seminary campus for two or three years; they have taken their college work at Carroll College (in the near-by town of Waukegan) while living under the direction and discipline of the house. A recent government directive demands that all prospective seminary students must be registered in a recognized theological school by July 1st, or lose their deferred draft classification. Dean Nutter states, "If Nashotah House is to keep faith with those men who had been expecting to enter the seminary proper by the fall of this year, it must be in session by that date so that they may be so registered in compliance with the terms of the directive."

Dean Nutter has announced, therefore, that the seminary will open in regular session May 31st and will continue until August 26th. The entire seminary faculty will be in residence and will offer the regular courses, covering one full semester of work. The courses offered will be the ones normally presented during the first semester of the academic year: Old Testament, Ecclesiastical History, New Testament Greek, Parish Organization, and Religious Education.

Philadelphia Divinity School to Continue New Plan of Education

The undergraduate school will continue under the new plan of theological education which has begun in 1937, the joint boards of the Philadelphia Divinity School announced at a recent meeting. This includes clinical training as a part of that plan, in the Department of Pastoral Theology.

The boards will continue the Department of Women in accordance with the existing agreement between them and the board of the Church Training and Deaconess House.

A committee is now at work considering the selection of a professor of Systematic Theology.

The Living Church

ic Divinity who should begin his work
the opening of school in September,
44.

another committee is now working on a
sion of the constitution and by-laws
the reorganization of the boards into
single board. The proposed revision
be available shortly and after con-
eration at a special meeting, will be
ed upon finally at the annual meeting in
ne.

As soon as the new appointments to the
ulty have been made, the Graduate
partment will resume its program
der the direction of the Rev. Dr. Lewis.
The Bishop of the diocese and the exe-
utive committee of the boards consider
present financial condition of the
ool to be the best since it was reopened
1937. In that connection several be-
ests have been received recently, includ-
the Arkin bequest of \$16,000 which
s been added to the endowment fund;
Heins bequest to St. Andrew's Chapel
\$2,000; the Baird bequest, which should
ount to approximately \$1,900; and the
aron bequest, subject to several life
erests in an estate worth approximately
6,000,000. The school's one-sixth interest
ould ultimately be worth about \$150,-
00.

CONFERENCES

Current Social Problems Discussed at Antioch

Current problems of racial groups,
migratory workers and sharecroppers, and
specific techniques to be used in meeting
these problems were considered at the
sixth annual meeting of the National
conference of Church leaders at Antioch
College, Yellow Springs, Ohio, April 13th
and 14th in what was termed "one of the
most epochal meetings of an interracial
and interdenominational nature ever held
in America." The sessions were attended
by 100 men and women from 16 religious
denominations, among which were the
Episcopal Church, the African Methodist
Episcopal Church and the Colored Meth-
odist Episcopal Church, the two branches
of the National Baptist Conventions, the
Northern Baptist Conventions, the Pres-
byterian Church, the Society of Friends,
the Congregational Christian Churches,
the Disciples of Christ, the Unitarian
Church, the Brethren, the AME Zion
Church, the Evangelical and Reformed
Church, the United Presbyterian Church,
and the United Church of the Brethren.
The delegates came from 20 states and the
District of Columbia. Four state councils
of churches and seven city councils were
represented.

PERMANENT FEPC

The conference recommended to the
participating national Church bodies and
interdenominational agencies that they act
immediately in requesting adequate con-
gressional appropriation for the Fair Em-
ployment Practices Committee and that
they support legislation for a permanent
FEPC.

It was also urged that the Federal Gov-
ernment retain control of public housing

in the postwar era. The removal of the
word "colored" from clergy certificates of
Negro clergymen was advocated.

It was suggested that the Federal Coun-
cil of Churches of Christ and the denom-
inations whose representatives attended
this conference "take immediate steps to
provide national service that will keep the
local and state councils and denominational
bodies informed as to national legislation
and administration."

At the concluding session among the
other officers elected to the business com-
mittee were the following Churchmen:
W. B. Harris; Mrs. Fannie P. Gross, and
J. C. Davis.

First Provincial Vocational Conference

Sponsored by national and provincial
divisions of College Work and the
Woman's Auxiliary, with Fort Valley
State College cooperating, the first con-
ference on Life and Work for Negro
College Youth has ended with complete
agreement by all present that it was a
success in every way.

About 25 girls attended. They came
from the Fort Valley State College, St.
Augustine's College, Georgia State Col-
lege, Milledgeville, and Jacksonville.
There were also two young women,
Episcopal Church members, who are
studying this year at Gammon Theological
Seminary in Atlanta.

OTHER VOCATIONAL CONFERENCES

Other vocational conferences have been
held, notably in the eighth, fifth, fourth
and first provinces, but the conference just
closed is the first Negro provincial voca-
tional conference to be held. The National
Council's Division of College Work, the
College Commission of the fourth prov-
ince, and the national Woman's Auxiliary
participated.

The Rev. J. Henry Brown, D.D.,
chaplain of the Fort Valley Episcopal
Church Center, was host of the conference
and did much of the preparatory work.

The Rev. Bravid W. Harris contributed
several talks bringing out the need of
doing something to meet the problems of
youth at this time; youth "who often have
nothing but beer joints to which to go."
He stressed the need of personal conser-
vation, comparing the preparation for
Church work with that of preparation to
be a surgeon; also emphasizing the need
to love people deeply in order to bring out
the best in them.

Miss Ellen Gammack, personnel sec-
retary of the Woman's Auxiliary, explained
different types of work and specific needs
in the Church right now, and the quali-
fications for Church workers. Dean C. D.
Halliburton of St. Augustine's College
preached at the Sunday morning service.
W. M. Boyd of Fort Valley State College
presided and President H. M. Bond of the
College gave a general and cordial wel-
come.

Other topics discussed included the
Family, War Marriages, Soldier Adjust-
ment, Religious Education, Post-War
Problems, Employment - Unemployment,
and Demobilization, Camp Leadership,
Personal Counselling.

SCHOOLS

FOR BOYS

CATHEDRAL CHOIR SCHOOL

NEW YORK

A BOARDING SCHOOL for the forty boys of the Choir of
the Cathedral of Saint John the Divine. The boys receive
careful musical training and sing daily at the services in
the Cathedral. The classes in the School are small with the
result that boys have individual attention, and very high
standards are maintained. The School has its own building
and playgrounds in the close. Fee—\$350.00 per annum. Boys
admitted 9 to 11. Voice test and scholastic examination.
For Catalogue and Information address.

The CANON PRECENTOR, Cathedral Choir School
Cathedral Heights, New York City

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NIAGARA FALLS, NEW YORK

A church military school for boys from
sixth grade until ready for college. Full
scholarships for talented boys whose fa-
thers are deceased. One master for every
ten boys. Moderate rates.

For information address THE HEADMASTER

THE MERCERSBURG ACADEMY

A well-equipped and beautifully located preparatory school.
90 miles from Washington. 9000 alumni from 48 states,
30 foreign nations. 646 graduates now in 124 colleges.
Mercersburg develops self-reliance, good judgment. Every
boy joins a literary society, studies public speaking, 17
tennis courts, 3 football fields, gymnasium, etc. Many
Olympic team members, Rhodes scholars. Famous chapel
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CHARLES S. TIPPETTS, PH.D., LITT.D., Headmaster,
MERCERSBURG, PA.

SEMINARIES

NASHOTAH HOUSE

will continue the work of all
three Seminary classes through
the summer. School will open
Wednesday, May 31st, and close
Saturday, August 26th.

For Particulars, write

The Dean

Nashotah, Wis.

The Church Divinity School of the Pacific
BERKELEY, CALIFORNIA
Dean, Henry H. Shires 2457 Ridge Road

SPECIAL

The Hospital of Saint Barnabas and the
University of Newark offer a full course in
NURSING

to qualified High School graduates. Scholarships
available. Classes enter in February and September.

Apply to — Director of Nursing
Hospital of Saint Barnabas
685 High St., Newark, N. J.

The Child's Hospital School For Practical Nurses

41 Elk Street, Albany, New York, offers
an 18 months course to young women un-
der 25 years of age.

Apply to DIRECTOR OF SCHOOL

When Writing to Schools Please Mention
THE LIVING CHURCH

CLASSIFIED

ANNOUNCEMENTS

Died

EWAN—Ruth Elizabeth, infant daughter of the Rev. Henry Lewis and Mrs. Ewan. Born April 16th and died April 17th, Billings, Mont.

Apartment

EX-SERVICEMAN—Disabled, congenial, intelligent, to share Florida beach apartment with disabled chaplain. Reply Box K-1862, The Living Church, Milwaukee 3, Wis.

APPEAL

WANTED: A red and a purple burse and veil, for use at the Church of the Redeemer, Craggy, a mission near Asheville, N. C. Write Rev. James B. Sill, Box 1282, Asheville, N. C.

ALTAR BREAD

ALTAR BREAD made at St. Margaret's Convent, 17 Louisburg Square, Boston, Mass. Price and samples on application.

ALTAR BREADS—Orders promptly filled, Saint Mary's Convent, Kenosha, Wis.

CHURCH FURNISHINGS

FOLDING CHAIRS. Brand-new steel folding chairs. Full upholstered seat and form-fitting back. Rubber feet. Send for sample. Redington Co., Dept. 77, Scranton 2, Pa.

ANTIQUE SANCTUARY LAMPS. Robert Robins, 1755 Broadway, New York City.

LANGUAGE DICTIONARIES

DICTIONARIES and Grammars, for 56 languages. Catalog free. Schoenhof Book Co. (Established 1856), Harvard Square, Cambridge, Mass.

LINENS AND VESTMENTS

PURE IRISH LINEN. Limited quantities of a few numbers are still available to Parishes needing replacements. Prices controlled by O.P.A. rules. Samples free. Mary Fawcett Co., Box 146, Plainfield, N. J.

CATHEDRAL STUDIOS, Washington and London. Church Vestments, plain or embroidered, surplices, exquisite Altar linens, stoles, burses, and veils. Materials by the yard. See my new book, Church Embroidery, a complete instruction; 128 pages, 95 illustrations. Price \$4.00. Also my Handbook for Altar Guilds. Price 50c. L. V. Mackrille, 11 W. Kirke Street, Chevy Chase, Md., 30 minutes from U. S. Treasury, Tel. Wisconsin 2752.

ORGAN WANTED

HAS ANYONE in the Southwest a good used medium sized pipe organ to be placed in a Church in the Southwest, seating about 150 people? Reply, stating price, to Box A-1867, The Living Church, Milwaukee 3, Wis.

POSITIONS OFFERED

HOUSEMOTHER wanted for children's cottage in Country Institution. Reply Box J-1863, The Living Church, Milwaukee 3, Wis.

WANTED: Assistant to Rector of large active downtown parish. Middle West. Reply Box H-1866, The Living Church, Milwaukee 3, Wis.

RATES: (A) Altar Bread, Anniversaries, Appeals, Births, Boarding, Deaths, Church Furnishings, Linens and Vestments, Marriages, Meetings, Memorials, Personals, Positions Offered, Radio Broadcasts, Resolutions, Special Services, and all other solid copy classifications excepting only Positions Wanted: 6 cts. a word for one insertion; 5 cts. a word an insertion for 3 to 12 consecutive insertions; and 4 cts. a word an insertion for 13 or more consecutive insertions. (B) Keyed advertisements, same rates as unkeyed advertisements, plus 25 cts. service charge on first insertion. (C) Positions wanted advertisements, 1 insertion, 4 cts. a word; 3 to 12 insertions, 3 cts. a word an insertion; and 12 or more insertions, 2 cts. a word an insertion. (D) Church Services, 25 cts. a count line (10 lines to the inch). (E) Minimum price for any insertion is \$1.00. (F) Copy for advertisements must be received by The Living Church at 744 North Fourth St., Milwaukee 3, Wis., 12 days before publication date of issue it is designed for.

EDUCATIONAL

Conference on "Religion at Work In the Community"

By ELIZABETH McCracken

An interesting conference on "Religion at Work in the Community," in which leaders of several religious bodies took part, was held on the afternoon of April 19th in the large auditorium of Hunter College, New York City. Dr. Harry J. Carman, dean of Columbia College, chairman, set forth the aims of the conference. These, he said, were practical, the speakers would all give accounts of actual work in which they had engaged. Dr. George N. Shuster, president of Hunter College, welcomed the conference.

There were eight speakers. Each one was allowed to run over the time allowed, the subject matter being of such unique interest in every case. It thus happened that it was late in the afternoon before the speaker for whom many in the large audience were waiting, Miss Lillian Smith, editor of the *South Today* and author of *Strange Fruit*, spoke.

The program was divided into three sections. Under the first heading, "Parish Programs," the speakers were Rabbi Henry E. Kagan of Sinai Temple, Mount Vernon, N. Y.; Miss Helen Storen, who substituted for the Rev. George B. Ford, Roman Catholic chaplain at Columbia University; and the Rev. Dr. Elmore McKee, rector of St. George's Church, New York City.

The second section of the program dealt with "Interracial Programs." The first speaker, George K. Hunton, executive secretary of the Catholic Interracial Council, described this council. It is made up of both White and Negro Roman Catholics. The association is spiritual. Its members believe that there is no "Negro problem" any more than there is a "White problem." There is only an inter-racial problem. The council has been at work for 10 years. Its main work being spiritual, its meetings consist of five corporate Communions a year, followed by breakfast.

The second speaker was the Rev. James Robinson, a Negro, the pastor of the Church of the Master, New York City.

JOINT PROGRAMS

The third section of the program, on "Joint Programs," presented details of work done together by clergy of different faiths. The Rev. Allen Claxton, chairman of the Washington Heights Clergy Committee, New York City, and the Rev. David Jaxheimer, president of the Inter-faith Clergy Council of Freeport, L. I., were the speakers.

Because of the lateness of the hour, there was no discussion. The remainder of the time was given to Miss Lillian Smith. The banning in Boston of *Strange Fruit*, Miss Smith's novel, was in the minds of many who stayed to hear her speech. Miss Smith said nothing whatever about the book nor its banning. She has been concerned all her life with the problem of racial segregation, and she spoke almost entirely of that, saying in part:

"The Church has great strength and

great weakness. Its strength is that embodies a dream of a good community. Its weakness is that the dream has been forgotten, or not mentioned. In many churches, there is no one who will speak of the dream of a good community in which all men are actually brothers, a place where every child has a chance to become its best self. Too often the ministers of religion talk of trivial things—church customs or theological ideas.

"Nowhere is this more the case than in my own South. I was brought up in the Methodist Church, in a small Southern town. I went to church twice on Sunday and at least once during the week. I heard about the evils of lip-stick, of cards, of dancing. I remember one Sunday, when I was nine years old, the minister preached a violent sermon against the hobble-skirt. At dinner that day, my father returned thanks to God that we had such a minister.

"My father owned a mill in that town where a Negro laborer received a dollar a day. For field work, Negroes got fifty cents a day. It was all part of my life, of the life of every Southerner in that part of the South. I have never heard a sermon against racial discrimination in the South from that Sunday when I was nine years old to now.

"Neither have I ever heard a sermon against racial discrimination in the North. They may have been preached, but I have never heard them. We are all so much concerned with the trivial that we fail to get to big things. I can say this because all my family are Church people, Methodists, and I am.

"Segregation is not a Southern characteristic or procedure. It is human, a psychological mechanism. People get away from what they do not like by segregating it. Isolationism is the same as segregation. We want to keep away from people we do not care about. It is a psychological malady. When people get it bad enough they then are taken to asylums.

"We must try to be healthy-minded, as well as Christian-minded. Negroes are people. We must see them as children of God, as our own brothers and sisters. Then we shall not want to segregate them. The North segregates the Negroes, as the South does. Perhaps the South would follow the example of the North if the North would lead in justice to Negroes. Perhaps if the South would lead, the North might follow. What is wanted is true religion."

CLASSIFIED

POSITIONS WANTED

DEACON ready for priesthood, desires suitable parish. Prayer Book Churchman. Well trained. Reply Box W-1865, The Living Church, Milwaukee 3, Wis.

ORGANIST-CHOIRMASTER, mature experience, would like change. Fifteen years in present post. Would like mixed choir and good organ. Reply Box A-1859, The Living Church, Milwaukee 3, Wis.

YOUNG PRIEST desires chaplaincy in boys' school or other institution. Would be willing to teach some academic subjects if needed. Can give good recommendations. Write in detail. Box M-1868, The Living Church, Milwaukee 3, Wis.

CHANGES

Changes of Address

ARMSTRONG, Chaplain J. GILLESPIE, USNR, has his new address N.O.B. Guantanamo Bay, Cuba.

WILFILLAN, Rev. PERRY M., is now at 5210 Review Ave., Detroit 13, Mich.

Military Service

The following chaplains were promoted from Lt. to captain: AUGUSTUS BATTEN; HUGH PAGE CLARK; HILLIS LATIMER DUGGINS; BRIAN S. ELLENBERG; JOSEPH L. GERMECK; ROBERT M. HOLLOWAY; KARL GRATTAN KUMM; REGORY JAMES LOCK; DONALD CECIL MEANS; ANNETH ANTHONY MORFORD; EDWIN A. BERTON; EDWARD C. MCCONNELL; F. J. MORRIS; FRANCIS W. READ; PAUL ROGER SAYACK; ERNEST SINFIELD; LOREN LEA STANTON; FREDERICK W. THALMANN; BARRETT L. TYLER; ANNETH SEAMAN URQUHART; WILLIAM J. MCCOFF.

The following chaplains were promoted from captain to major: GLEN ARTHUR BLACKBURN; CHARLES M. BRANDON; DAVID CARL COLONY; JAMES COPE CROSSON; ALBERT JULIUS DUBOIS; DEVON ELLSWORTH; RANDOLPH M. J. EVJEN.

PENNELL, Chaplain EDWARD M., JR., was promoted from major to Lt. colonel.

Ordinations

DEACONS

HONOLULU—DENIS SMITH was ordained to the diaconate April 2d in St. Peter's Church, Honolulu, by Bishop Kennedy of Honolulu. He was presented by the Rev. Canon Y. S. Mark. The Rev. Canon Wm. Ault read the litany. The Rev. Mr. Smith will be assigned to St. Columba's Mission, Pauilo and St. James' Mission, Papaloa, on the Island of Hawaii.

SPRINGFIELD—BENTON BURDETTE WOOD, S.T.D., who is a captain in the Chaplains' Corps of the Army, was ordained to the diaconate April 11th by Bishop White of Springfield in St. Paul's Pro-Cathedral, Springfield, Ill. He was presented by the Ven. Edward John Haughton. The Rev.

George Wyndham Ridgway preached the sermon. Address: Fort Knox, Ky.

PRIESTS

The Rev. WILLIAM C. BOWIE was ordained to the priesthood April 4th by Bishop Strider of West Virginia in St. Mark's Church, St. Albans, W. Va. He was presented by the Rev. Frank T. Cady. The Rev. Frederick G. Weber preached the sermon. The Rev. Mr. Bowie is to be priest-in-charge of St. Mark's Church, St. Albans, W. Va. Address: St. Albans, W. Va.

Lay Workers

WADDELL F. ROBEY, for some years past executive secretary of the missionary district of Arizona, is to go to St. John's Parish, Stockton, Calif., to do pastoral and educational work in the crowded areas of the city helping the Rev. George Foster Pratt. He will at the same time continue his studies for the ministry.

Miss EMILY PRENTISS WILSON is the new director of Christian Education at the Church of the Good Shepherd, Augusta, Ga. Before coming to Augusta last fall Miss Wilson was educational advisor for the Church of St. Michael and St. George, St. Louis.



CHURCH SERVICES



NO TO CHURCH! That slogan, sound-ed round the world, might well put end to the world's chaos. The rectors of leading churches listed here urge you put the slogan to work in your own personal world. Use it on your friends.

Whether as a traveler in a strange city, as a local resident, you are always welcome to come into these leading churches for the services or for quiet moments of prayer. And you are urged to bring with you your friends. Accept the cordial invitation!

CHICAGO—Rt. Rev. Wallace E. Conkling, D.D., Bishop; Rt. Rev. Edwin J. Randall, D.D., Suffragan Bishop

Church of the Atonement, 5749 Kenmore Avenue. Chicago 40

Rev. James Murchison Duncan, Rector

Sun.: 8 & 11 A.M. H.C.; Daily: 7 A.M. H.C.

DELAWARE—Rt. Rev. Arthur R. McKinstry, D.D., Bishop

St. Peter's Church, Lewes

Rev. Nelson Waite Rightmyer

Sun.: 11:00 A.M.

All Saints', Rehoboth Beach. 9:30 A.M.

HONG ISLAND—Rt. Rev. James P. DeWolfe, D.D., Bishop; Rt. Rev. John Insley Blair, D.D., Suffragan Bishop

St. Paul's Church of Flatbush, Church Ave. and St. Paul's Place, Brooklyn. B.M.T. Subway, Brighton Beach Line to Church Avenue Station

Rev. Harold S. Olafson, D.D., Rector

Sun.: 7:30, 8:30, 11 A.M. & 8 P.M.; Thurs.: 10 A.M. Holy Communion and Spiritual Healing; Daily: Holy Communion 7:30 A.M., Saints' Days, 10 A.M. Choir of Men and Boys.

LOS ANGELES—Rt. Rev. W. Bertrand Stevens, D.D., Bishop; Rt. Rev. Robert Burton Gooden, D.D., Suffragan Bishop

St. Mary of the Angels, Hollywood's Little Church Around the Corner, 4510 Finley Ave.

Rev. Neal Dodd, D.D.

Sunday Masses: 8, 9:30 and 11.

LOUISIANA—Rt. Rev. John Long Jackson, D.D., Bishop

St. George's Church, 4600 St. Charles Ave., New Orleans

Rev. Alfred S. Christy, B.D.

Sun.: 7:30, 9:30, 11; Fri. & Saints' Days: 10

MAINE—Rt. Rev. Oliver Leland Loring, Bishop

Cathedral Church of St. Luke, Portland

Very Rev. P. M. Dawley, Ph.D.; Rev. G. M. Jones

Sun.: 8, 9:20, 10, 11 & 5; Weekdays: 7:30 & 5

MASSACHUSETTS—Rt. Rev. Henry Knox Sherrill, D.D., Bishop; Rt. Rev. Raymond Adams Heron, D.D., Suffragan Bishop

Church of the Advent, Mt. Vernon and Brimmer Sts., Boston

Rev. Whitney Hale, D.D., Rector; Rev. Peter R. Blynn, Assistant

Sun.: 8:00 & 9:00 A.M. Holy Communion; 9:45 Matins; 10:00 A.M. Church School; 10:10 Class for Adults; 11:00 A.M. Class for Children (additional); 11:00 A.M. High Mass & Sermon; 6:00 P.M. Solemn Evensong, Sermon; 7:00 P.M. Y.P.F. Weekdays: Holy Communion 7:45 A.M. daily and 9:30 A.M. on Thursdays & Holy Days; Matins daily 7:30 A.M. and Evensong at 6:00 P.M. Service of Help and Healing, Fridays, 5:15 P.M. Confessions, Saturdays 5 to 6 P.M. and 7:30 to 8:30 P.M. (and by appointment).

MICHIGAN—Rt. Rev. Frank W. Creighton, D.D., Bishop

Church of the Incarnation, 10331 Dexter Blvd., Detroit

Rev. Clark L. Attridge

Weekday Masses: Wed., 10:30; Fri., 7; Sun. Masses: 7, 9 & 11

NEW YORK—Rt. Rev. William T. Manning, D.D., Bishop; Rt. Rev. Charles K. Gilbert, D.D., Suffragan Bishop

Cathedral of St. John the Divine, New York

Sun.: 8, 9, 11, Holy Communion; 10, Morning Prayer; 4, Evening Prayer; 11 and 4, Sermons; Weekdays: 7:30, 8 (also 9:15 Holy Days & 10 Wed.), Holy Communion; 9 Morning Prayer; 5 Evening Prayer (Sung); Open daily 7 A.M. to 6 P.M.

Church of the Ascension, Fifth Ave. & 10th St., New York

Rev. Donald B. Aldrich, D.D., rector (on leave; Chaplain Corps, U. S. Navy)

Rev. Vincent L. Bennett, associate rector in charge

Sun.: 8, 11; Daily: 8 Communion; 5:30 Vespers, Tuesday through Friday

Church of the Heavenly Rest, 5th Ave. at 90th St., New York

Rev. Henry Darlington, D.D., Rector; Rev. Herbert J. Glover, Rev. George E. Nichols

Sun.: 8, 10 (H.C.), 11, M.P. & S.; 4, Healing Service. Weekdays: Thurs. & Saints' Days, 11 H.C.; Prayers daily 12-12:10; Tues., 12 Intercession for the sick

Chapel of the Intercession, 155th St. and Broadway, New York

Rev. Joseph S. Minnis, Vicar

Sun.: 8, 9:30, 11 & 8; Weekdays: 7, 9:40, 10, 5:00 P.M.

St. Bartholomew's Church, Park Ave. & 51st St., New York

Rev. Geo. Paull T. Sargent, D.D., Rector

Sun.: 8 Holy Communion; 9:30 and 11 Church School; 11 Morning Service and Sermon; 4 P.M., Evensong, Special Music. Weekdays: 8 Holy Communion; also 10:30 on Thurs. & Saints' Days. The Church is open daily for prayer.

NEW YORK—Cont.

St. James' Church, Madison Ave. at 71st St., New York

Rev. H. W. B. Donegan, D.D., Rector

Sun.: 8 Holy Communion; 9:30 Church School; 11 Morning Service and Sermon; 4:30 P.M. Victory Service; Holy Communion Wed., 8 A.M. and Thurs., 12 M.

St. Mary the Virgin, 46th St. bet. 6th and 7th Aves., New York

Rev. Grieg Taber

Sun. Masses: 7, 8, 9, 10, 11 (High)

St. Thomas' Church, 5th Ave. and 53rd St., New York

Rev. Roeliff H. Brooks, S.T.D., Rector

Sun.: 8, 11 A.M. & 4 P.M.; Daily Services: 8:30 Holy Communion; 12:10 Noonday Services; Thurs.: 11 Holy Communion

Little Church Around the Corner

Transfiguration, One East 29th St., New York

Rev. Randolph Ray, D.D.

Sun.: Communion 8 and 9 (Daily 8); Choral Eucharist and Sermon, 11; Vespers, 4

Trinity Church, Broadway and Wall St., New York

Rev. Frederic S. Fleming, D.D.

Sun.: 8, 9, 11 & 3:30; Weekdays: 8, 12 (except Saturdays), 3

PENNSYLVANIA—Rt. Rev. Oliver J. Hart, D.D., Bishop

St. Mark's Church, Locust St. between 16th & 17th Sts., Philadelphia

Rev. Frank L. Vernon, D.D., Rector

Rev. Wm. H. Dunphy, Associate Rector

Rev. Felix L. Cirioli, Th.D.

Sun.: Holy Eucharist, 8 and 9 A.M.; Matins 10:30 A.M.; Sung Eucharist & Sermon, 11 A.M.; Evensong & Instruction, 4 P.M.

Daily: Matins, 7:15 A.M.; Eucharist Daily 7:30 A.M. Also Wednesday at 7 and Thursday and Saints' Days, 9:30 A.M. Evensong, 5:30 P.M. Confessions: Saturdays 4 to 5 and 8 to 9 P.M.

SPRINGFIELD—Rt. Rev. John Chanler White, D.D., Bishop

St. Paul's Pro-Cathedral, Springfield

Rev. George W. Ridgway

Sundays: Mass, 7:30 and 10:45 A.M. Daily: 7:30 A.M.

WASHINGTON—Rt. Rev. Angus Dun, D.D., Bishop

St. Agnes' Church, 46 Que St., N.W., Washington

Rev. A. J. Dubois (on leave—U. S. Army); Rev. William Eckman, SSJE, in charge

Sun. Masses: 7, 9:30, 11; Vespers and Benediction 7:30

Mass daily: 7; Fri. 8 Holy Hour; Confessions: Sat. 4:30 and 7:30

Church of the Epiphany, Washington

Rev. Charles W. Sheerin, D.D.; Rev. Hunter M. Lewis; Rev. Francis Yarnell, Litt.D.

Sun.: 8 H.C.; 11 M.P.; 6 P.M. Y.P.F. 8 P.M., E.P.; 1st Sun. of month, H.C. also at 8 P.M. Thurs. 7:30; 11 H.C.

Learn something about your War Bonds from this fellow!



THE BEST THING a bulldog does is HANG ON! Once he gets hold of something, it's mighty hard to make him let go!

And that's the lesson about War Bonds you can learn from him. Once you get hold of a War Bond, HANG ON TO IT for the full ten years of its life.

There are at least two very good reasons why you should do this. One is a patriotic reason . . . the other a personal reason.

You buy War Bonds because you know Uncle Sam needs money to fight this war. And you want to put some of your money into the fight. But . . . if you don't hang on to those War Bonds, your money isn't going to *stay* in the battle.

Another reason you buy War Bonds is because

you want to set aside some money for your family's future and yours. No one knows just what's going to happen after the War. But the man with a fistful of War Bonds *knows* he'll have a roof over his head and 3 squares a day no matter *what* happens!

War Bonds pay you back \$4 for every \$3 in 10 years. But, if you don't hang on to your Bonds for the full ten years, you don't get the full face value, and . . . you won't have that money coming in later on when you may need it a lot worse than you need it today.

So buy War Bonds . . . more and more War Bonds. And then *keep* them. You will find that War Bonds are very good things to have . . . and to hold!

WAR BONDS to Have and to Hold

The Treasury Department acknowledges with appreciation the publication of this message by

The Living Church